

The INSTRUCTOR

Dec.
1940



A
Scene
on
the
Plains

(See page
532)





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THRIFT AND SAVINGS ENCOURAGED

The American Savings and Loan Association, formerly the American Building and Loan Association, is now located in its new and larger quarters at 17 East on First South Street, in downtown Salt Lake City. An ever-increasing number of members necessitated new and larger quarters. The Association now has over 4300 investment members. Under its former name The Association occupied quarters on the second floor of the Walker Bank Building.

This Association was formed—according to Mr. Fred J. Bradshaw, Secretary and

Manager of the Company—to promote thrift and home ownership. Organized in 1923, The American Savings and Loan Association has paid consistent dividends to its savings members each year since it was organized. Up to June 30th, 1940, it has paid \$851,623.97 in dividends to its members.

In addition to the manager, officers, include: John F. Bradshaw, President; J. D. Schilling, Vice President; Estel L. Wright, Vice President; J. Frank Woolley, Assistant Secretary and Manager of the Hawaiian division; F. S. Bradshaw and Ward R. McAllister, Directors.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 75

DECEMBER, 1940

No. 12

This Christmas

Laying aside the giving of gifts at Christmas tide, with its frequent partialities and consequent heartburnings, it can nevertheless be said truthfully that there is a spirit that broods over the earth at this season which should be spread out over the entire year. And now, in view of business rivalries and worries, election bitterness that still lingers, and devastating wars in foreign lands, there is more need than ever for the peace and comfort of that spirit in all our hearts.

It is doubtful whether, in any election for the last fifty years, there has been greater mendacity and cruelty exhibited by rivals for office than in the election just held. In the middle of the nineteenth century, when pioneering was at its height in America and men were toughminded, some very strong language was indulged in by both sides. We thought, however, that those days were past forever. But in the election of 1940, when great issues were at stake, there was a revival of the forgotten days of the 1850s, and coarse and brutal language filled the air and the papers that must have left hard feelings in many a heart. This was true in local as in the national contest.

Fortunately all that is a matter of history. And now that it is past and our attention is already diverted to issues that involve our safety as a nation, we shall most likely, as time passes, sink our political differences, with their rancors, and unite in the defense of religion and democracy, if not of our very lives.

But meantime we shall have to seek for that spirit of forgiveness and brotherliness that the Christmas season brings. Love is not only the greatest thing in the world, but the healer of all wounds, the balm of Gilead, the knitter of the ravelled sleeve of care, to paraphrase the great poet. After all, what are small differences during political elections? They can easily be forgotten—if only we have the spirit that forgives. We shall have to come to this in the end anyway, and so we should seek that spirit now and have done with it.

Then there are millions of our brothers and sisters, young and old, across the seas, suffering, sacrificing, and dying even, for what they deem is right. No matter if we think some of them to be wrong, misguided, still they suffer and sacrifice and die. Bombs drop on their towns and the countryside, filling their hearts with fear and a sense of horror, even when the deadly missiles do not actually reach their mark. And the fear of death or starvation is often worse than death itself. If ultimate disaster comes to the hitherto free peoples of Europe, there will probably follow in its wake disease and plagues of a kind and gravity that the world has not hitherto seen.

These are not pleasant things to think about, but they are sobering to those of us who consider ourselves safe from the destructive forces that have been turned loose in the Old World. Thoughts of suffering and death

across the waters should at any rate turn our reflections upon our own comparative happy lot in the New World. In them our petty wrangles can be sunk and forgotten. Our hearts should be melted that God has been so good to us. For in past years he took our fathers and mothers or our grandparents out of the conditions that have produced terror and anguish where our forebears lived. And this is true not only of Latter-day Saints, but of all those who now live in the Americas.

Christmas! It has a world of content, if we stop to think. Essentially it means Christ Jesus. It means his teachings, sublime and revolutionizing in the human heart. Most of the wretchedness, misery, and suffering in the world that we see today might have been averted if men had only lived according to the teachings of the Master. That is the way out now, too. It is not too late for the na-

tions and men to avoid what is still in the future for them. And that the future holds even worse than we have seen in the past or that prevails in the present, is evident from what we read in the revelations to our own prophet.

The spirit of Christmas is the spirit of love. The spirit of love leads us to tenderness, kindness, brotherliness, helpfulness, not of strife, rivalry, hate, ill will, and kindred qualities. This it is that will save the world, if it is saved at all, and there is no other way. In the end we shall all have to come to this.

"Come unto me, all ye that are heavy laden, and I will give you rest. Take upon you my yoke, for my yoke is easy, and my burden is light."

No finer words of invitation have ever been uttered than these.



A DEVOTED SUNDAY SCHOOL TEACHER

It seems like I was always a Sunday School worker. My father, Lyman L. Woods, was Presiding Elder in the little town of Clover Valley, Nevada.

When but a child I would assist my mother in carrying the Sacrament to Sunday School. At the age of 11 I was assistant secretary; two years later, secretary. When 14, I taught the smaller grades. There being so few, they combined two in one class using the old Catechism as a guide book; at 15, conducted the singing. There being so few to work in our Sunday School I carried these three callings until 1900. Very often in the absence of my father, with the help of some good mother, I would call the children together for Sunday School.

The first eight years of my married life were spent on a ranch, but I still worked in Sunday School.

After moving to Enterprise, our present home, my husband, Luther W. Terry, and I soon became affiliated with the Sunday School, he as a member of the Bishopric for a number of years, then as a teacher of different classes and I as leader of the Primary Department, a position I have held for a period of twenty-eight years.

Our combined interest in this work has been a source of greatest joy to us.

Malinda Woods Terry
Enterprise, Utah.

"Our religion embraces every truth pertaining to mortal life—there is nothing outside the pale of it."

Brigham Young.

Symbols of Christmastide

By Claire Stewart Boyer

All along the highway of life, symbols greet mankind. Most people enjoy them because they are picturesque and add atmosphere to the moment. A few people love them because they feel behind them the heart beat of centuries that have accepted them. Some people understand symbols and to such a new significance comes into human life that links it with the divine.

Christmastide is rich with symbols, so it has become the most significant time of the year, a time for the heart to rejoice and to be led from its routine of caring for a flock of duties to a newborn dream or a time to follow its highest hope over that last desert stretch to the place of realization of fulfillment. For even the word "tide", added to Christmas means the great surging of hearts to the shores of their ideals where they can give praise and glory to Him.

Look at your home on Christmas morning this year with eyes made new because you have bathed them in the pool of insight. For behind the outer seeing there is always that inner seeing that blesses and makes whole.

At your window hangs the holly wreath with its red berries telling you of the crown Christ wore and of the drops of blood He shed for man. You have purchased this particular wreath because of its prolific berries, not just for beauty's sake as you supposed but because you felt intuitively the sacredness of sacrifice. For long ago, in childhood, you saw the picture of His suffering face and you noted the drops of blood on His forehead. Then it was that you sang the song, "O it is wonderful that he should care for me enough to die for me", with a pang in your heart and your mind upon Golgotha. Then it was that the event that made Christmas was more important than the festivities. Perhaps you even recalled the picture of the Mother Mary weeping because she knew what the fate of her child was to be. Those tears are still a part of Christmas, for pearl-white, tear-like berries hang from a branch of mistletoe over your door. The sprig is used rather lightly now perhaps, but still it means love although not perhaps the mother love it meant originally. Yet, it is all there, for one who loves, sacrifices; and one who sacrifices, finds the joy of living mixed with tears.

For many years, green and red were almost the only colors used for December decorations, because green is the eternal color and red is the color of love. The tree of evergreen spelled eternal life and its festoons of red chains or cranberries gave it the glow of love. But recently, some new conceptions have been creeping into Christmas, and they are more than commercial ideas. Silver and gold decorations grace the homes of many. All through the Bible, silver and gold signify man's mental and spiritual life.

We think of gold as our standard of worth; we fight for the maintenance of that standard. The true and valiant fight also for the spiritual standard that cannot be corrupted nor stolen. A little golden tree with a star at the top is the spiritual ideal with Christ's message as the greatest light, while below the lesser lights of inspired men and women contribute to the glow. The candle is the divine light within us which gives self away in serving others.

There are other ornaments on your tree of life: great shining moments that you want to remember, gay joys that you would recall, birds that represent the songs you have loved, little white castles of dreams that you have not forsaken, circles of perfection that your hearts have held as tenderly as now you hold the golden orange, festoons of happiness that have risen and fallen in sweet cadences through the years. O there is not a trinket you place on your tree that has not its gift of meaning, given to it when it was born in the mind and heart of its humble creator. And it is trying to carry that meaning to you. So if you have eyes, you will see and if your heart's door is open, you will understand. Take out your Christmas trimmings and go over them with new reverence, and help your children to feel the deeper beauty of Christmas by letting them guess the real meaning behind the symbols. Purchasing additional ornaments will not be a burden then, but a delight. You will select them with care—the red ones for love, the blue ones for hope, the yellow ones for kind thoughts, green, silver and gold, all with their special significances. And when you place the star at the top of the tree, let it be a ritual, for it is the Great Dream of the World, sending its light unto all mankind.

Success does not come so much from sitting up nights, as it does from staying awake in the daytime.—The Valve World.

1941 SUNDAY SCHOOL CONVENTIONS

Sunday School conventions of two types are planned for 1941. One type groups several contiguous stakes together for *Stake Board Institutes*. The stakes so grouped, the places of meeting and the "host" stakes are indicated below. The second type is the *Union Meeting* type, in which the General Board will meet the ward and stake workers of the stakes indicated, but will meet these stakes separately, on the regular Sunday School Union Meeting day of the stake.

Ward workers will *not* meet in the Stake Board Institute type of convention *unless* they are also serving as Sunday School Stake Board members, as the ward superintendencies do in some stakes where they act as a board of supervisors associated with the stake board, but assigned to their own schools, and as some teachers do, who act as teachers of stake board demonstration classes in the wards and conduct stake Union meeting departmental sessions. In such cases these superintendencies and teachers will select and coach substitutes to take over their duties in the Sunday School, so the ward-stake workers will be free to attend the morning session of the Stake Board Institute.

In both types of convention three sessions are planned:

1. From 9 to 10:30 a. m., where administrative matters will be discussed with each stake superintendency separately.

2. From 10:30 to 12 noon, with all members of the stake board. Here the new 1941 courses of study of each department will be considered in detail and the stake board members will be given special material, not heretofore released, which will help them throughout the year to interpret the courses and to give special aid to the ward workers in ward and stake Union meetings.

3. From 1, 1:30 or 2 p. m. through a two hour session. In the Stake Board type of convention, only stake board members (including stake board members defined as ward stake board members in paragraph two) will attend this session. In the Union meeting type, all stake and ward Sunday School workers will attend.

A thirty minute period, to be conducted by the General Board as a general session, will open this meeting. Thereafter departmental sessions will be held, to be followed by a concluding reassembly period.

For the departmental sessions, the workers are invited to divide into groups according to their interests in specific subjects or problems. Lists of these have been sent to each stake superintendent to check and return to the general board.

All Sunday School workers attending the departments will be urged to take careful notes and to gather all available material on the subjects treated in the departments they attend so they can give reports to their associates in their own stakes at the subsequent stake board or ward monthly report and business meeting.

In the Union Meeting type of convention, the afternoon sessions will be conducted in the same way, except that ward workers will attend the departmental groups with a stake board member, and, if possible, a general board representative.

STAKE BOARD INSTITUTE TYPE OF CONVENTION

January 12, 1941
at Barrat Hall:

Riverside
Ensign
Pioneer
South Davis
Bonneville
Emigration (Host)
East Jordan

January 19, 1941
at Ogden Tabernacle
and Third Ward:

Weber
North Davis
Morgan
Mt. Ogden
Ogden (Co-host)
North Weber (Co-host)
Page 544

January 26, 1941
at B. Y. U.

Utah (Co-host)
Provo (Co-host)
Kolob
Sharon
Timpanogos
Alpine
Lehi
Wasatch
Palmyra

February 9, 1941
at Grant Stake Tabernacle:

Big Cottonwood
Cottonwood (Host)
West Jordan
Oquirrh
Tooele

February 9, 1941
at Highland-Granite Stake:

Wells
Grant
Salt Lake
Summit
South Summit
Highland (Co-host)
Granite (Co-host)

February 9, 1941
at Wilshire or Huntington
Park:

Los Angeles
Long Beach
Pasadena
Inglewood
San Fernando
San Bernardino
South Los Angeles

February 10, 1941

at Payson:

Nebo (Host)

Juab

Santaquin-Tintic

March 9, 1941

at Logan-Cache Tabernacle:

Smithfield

Benson

Hyrum

Cache (Co-host)

Logan (Co-host)

March 9, 1941

at Garland or Tremonton:

Box Elder

Bear River (Host)

Malad

March 23, 1941

at Rexburg:

Rexburg (Host)

Rigby

Yellowstone

Teton

Shelley

April 13, 1941

at Boise:

Boise (Host)

Nampa

Weiser

(Union)

April 13, 1941

at Idaho Falls:

Blackfoot

Pocatello

Lost River

North Idaho Falls (Host)

Idaho Falls (Co-host)

April 27, 1941

at Roosevelt:

Roosevelt (Host)

Duchesne

Uintah

Moon Lake

UNION MEETING TYPE OF CONVENTION

Alberta	June 4	Lyman	March 9	Sacramento	April 27
Bannock	April 13	Maricopa	February 16	St. George	February 16
Bear Lake	April 20	Millard	April 20	St. Joseph	February 23
Beaver	March 23	Minidoka	February 16	St. Johns	March 9
Big Horn	May 25	Moapa	February 16	San Francisco	April 13
Blaine	April 20	Montpelier	April 20	San Juan	April 20
Burley	April 13	Moroni	February 23	San Luis	April 27
Carbon	March 23	Mt. Graham	February 23	Seattle	January 19
Cassia	April 13	Nevada	April 27	Sevier	March 23
Chicago	April 13	New York	April 20	Snowflake	April 27
Denver	March 16	North Sanpete	January 19	So. Sanpete	March 30
Deseret	March 16	North Sevier	January 26	South Sevier	March 30
Emery	March 16	Oahu		Star Valley	April 27
Franklin	March 16	Oakland	March 23	Taylor	June 4
Garfield	April 20	Oneida	March 23	Twin Falls	March 9
Gridley	Jan. 26	Panguitch	March 30	Union	April 13
Gunnison	March 16	Parowan	March 30	Washington	April 27
Idaho	March 9	Phoenix	February 16	Wayne	March 23
Juarez	April 20	Portland	February 23	Woodruff	March 16
Kanab	March 16	Portneuf	March 2	Young	April 20
Lethbridge	June 4	Raft River	April 27	Zion Park	February 9

QUAKERS



The Quakers dealt so kindly and fairly with the Indians that during the 75 years of Quaker ascendancy in Pennsylvania not one Friend was killed by an Indian.



AT THE BANQUET HONORING THE GENERAL SUPERINTENDENT OF THE DESERT SUNDAY SCHOOL UNION
Left to right: President David O. McKay, Mrs. Harry Shepherd (daughter of Superintendent Pypert), George D. Pypert, President Heber J. Grant

TRIBUTE TO GENERAL SUPERINTENDENT GEORGE DOLLINGER PYPER

ON HIS EIGHTIETH BIRTHDAY ANNIVERSARY, NOV. 21, 1940

By President David O. McKay

"It is my pleasure and honor to represent the General Sunday School Union Board, all the members of which are united as one heart in expressing to you, Superintendent George D. Pyper, their hearty congratulations on your 80 years and their heartfelt wishes for many more to come.

There are shady pathways along hillsides in Japan which invariably lead to a beautiful and interesting vista. It may be the view of the ocean or an extensive valley scene, or the distant snow-covered Fujiyama. At the end of each, in a convenient and shady nook, there is a place for contemplation or a shrine for worship.

Figuratively we stand on such an eminence tonight viewing a successful journey. There is encouragement and inspiration in what we see. That journey began when our honored guest, George D. Pyper, was born in Salt Lake City, November 21, 1860. Were I to put into words his guiding star as he travelled life's pathway, they would be these: *My Duty is my Pleasure*. Accordingly, his life has been successful and happy, because in all the positions he has held he has made duty paramount.

For forty-three years as General Secretary, Second Assistant General Superintendent, and General Superintendent of the Deseret Sunday School Union he has demonstrated by his undeviating course that he has experienced true joy in his faithful performance of duty and his fidelity to trust. For seventeen years in the General Superintendency of the Sunday School, Brother Stephen L. Richards and I had ample opportunity to note Brother Pyper's trustworthiness and stability. As member of the General Board, Secretary, and in the Superintendency he has been an officer in the Sunday School since 1897—43 years! The only member of the Board now living who has served under all the General Superintendents. For 32 years he has been Associate Editor of the Juvenile Instructor, now *The Instructor*.

His faithfulness to every trust has been manifest, also, in other fields of endeavor—as secretary of the Deseret Agricultural and Manufacturing Society; as Manager of several territorial Fairs; as Manager of Utah exhibits in World's Fairs at Nashville, Tenn., Chicago, and St. Louis; in his activity in the planning of the Church exhibit at the Century

of Progress at Chicago in 1933 and 1934; as manager of several of the tours of the Salt Lake Tabernacle Choir; in dramatics and operas; as manager of the Salt Lake Theatre for thirty years; as organizer and promoter of the Salt Lake Oratorio Society, and Salt Lake Symphony Orchestra. He has also managed Civic Music projects and brought many world-famous artists to Utah. He won fame as a tenor singer, and has been much in demand for this talent.

At fifteen years of age he was clerk of the Police Court, his father being Police Judge. He succeeded his father in this position and served for many years.

He was chairman of the Pageant Committee which prepared and produced "Message of the Ages" for the Church Centennial in 1930. The pageant was presented for thirty-two consecutive nights in April and May of that year.

He is the author of *The Romance of an Old Playhouse* and *Stories of Latter-day Saint Hymns*, and Chairman of the Committee and chief compiler of the Deseret Sunday School Song Book. He has represented the General Board throughout the United States, in the Hawaiian Islands, and in the European Mission.

Tonight as we stand with him on the eminence of *eighty-years*, we congratulate him upon marked achievement in his many fields of endeavor.

Through it all he has maintained the ideals of the true Latter-day Saint. He has cherished the Gospel above every other possession. As a result he has developed a character above reproach. His nature is refined and mellowed by life's most worthy virtues—*Sincerity, Loyalty, Friendship, Love, Willingness to Serve*.

Sincerity

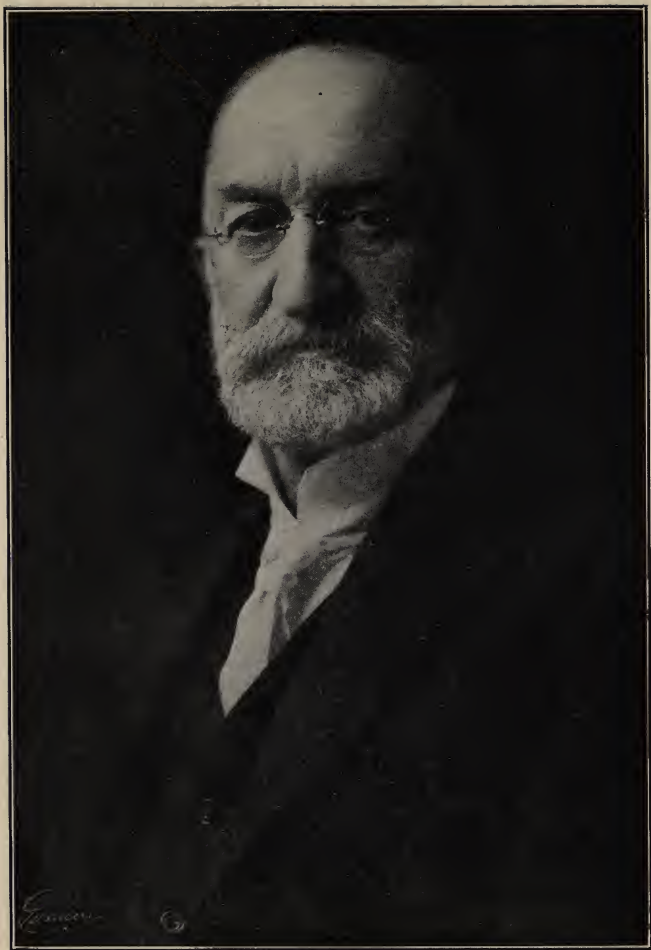
He has the gift to see clearly because he thinks sincerely.

Loyalty

His loyalty to truth; his loyalty to right, to his friends, to his Church is unquestioned.

Friendship

His friendship is so genuine that those who call him *friend* would have him multiplied by ten thousand.



President Heber J. Grant

HEBER J. GRANT AND THE PRESIDENCY OF THE CHURCH

On November 22, last, President Heber J. Grant celebrated his eighty-fourth birthday. He has been President of the Church for twenty-two years, the longest period any one has served in this capacity, excepting President Brigham Young.

The first President of the Church was Joseph Smith. He entered upon his duties as President in 1832 and laid down his office in death in 1844—twelve years later. He was twenty-seven when he became President and thirty-eight years plus when he was martyred.

Our second President was Brigham Young. On his election to the Presidency, in 1847, when he was forty-six, he served till his death, in 1877, a period of thirty years. John Taylor, the third President, entered upon his office at the age of seventy-two years, in 1880 and held this position till he was seventy-nine. The fourth President, Wilford Woodruff, did not assume his duties of President till his eighty-second year, in 1889,

holding the office till his ninety-first year—nine years in all. Lorenzo Snow, the fifth President, held this position for only three years, from 1898 to 1901, when he passed away. President Joseph F. Smith served in this position from his sixty-third year till his eightieth, from 1901 to 1918, a period of seventeen years.

President Grant came to the office at sixty-three, and has served for twenty-two years. He was chosen in 1918, four days after the death of President Smith. It would be an interesting story to give the high lights in his administration in comparison with those in preceding administrations, but there is not sufficient space here.

The Sunday Schools of the Church, through *The Instructor* felicitate the President upon his attaining this remote milestone in his life and in the life of the Church, and wish him many more, improved health, and continued happiness.

Tribute to George D. Pyper

(Continued from page 547)

Love

His love, springing from the sincerity of his soul, found its culmination in an ideal home life. He was a happy and blessed man when he won Miss Emmaretta S. Whitney as his bride in 1883.

"Helping and loving and guiding
Urging when that were best,
Holding her fears in hiding
Deep in her quiet breast,
This is the woman who kept him
True to his standards high—

* * * * *

Watching and guarding, whispering still,
Win you can—and you will, you will!"

Many a happy hour have the members of

the General Superintendency spent with Brother and Sister Pyper as genial host and hostess! I am sure Sister Whitney is rejoicing tonight in this tribute paid to her beloved husband by those who know him best and love him most.

In the field of service he has followed the Master's injunction to lose himself for the welfare and happiness of others.

All these attributes combine to make of Superintendent Pyper the true gentleman that he is—"open, loyal, true, of humane and affable demeanor, generous himself, and in his judgment of others. Faithful to his word as to law, and faithful alike to God and to man." Such is the noble character of our beloved and honored General Superintendent, George D. Pyper.

A TREASURED SOUVENIR

As is generally known, Superintendent George D. Pyper was at the studios in Hollywood where the picture "Brigham Young" was produced, and was frequently consulted while the scenes were being "shot."

Well, the 20th Century Fox Studio thought

enough of the contribution of Brother Pyper to send him a bound copy of the script, with photographs of all the scenes and of the actors, bearing their autographs. This is a gracious recognition, of which our superintendent has good reason to be proud. This volume was a duplicate of those sent the First Presidency.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *General Secretary*;
WALLACE F. BENNETT, *General Treasurer*

MEMBERS OF THE GENERAL BOARD

George D. Pyper
Milton Bennion
George R. Hill
Howard R. Driggs
Adam S. Bennion
Tracy Y. Cannon
T. Albert Hooper
Alfred C. Rees
Robert L. Judd
Charles J. Ross
Frank K. Seegmiller

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Edith Ryberg
William M. McKay
Marion G. Merkle
A. William Lund
Joseph Christenson
Archibald F. Bennett

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

If superintendents will make up lists of the prospective membership of the new 1941 classes now, they will greatly simplify the task of starting the new work at the first of the year.

Every five years bishops take a complete ward census. This year, 1940, was the year for the census. Bishops by now will have completed the work. Complete lists are no doubt, now available in every ward.

Every Sunday School should have a copy of the lists of names of all Latter-day Saints living in the ward. If the school's census is not up-to-date, the ward clerk's list, since the census was taken is an excellent means of getting a complete enlistment record of the entire ward membership.

This record should include the age of each member.

With this record the superintendency can classify the entire ward membership *on paper*, by the new Sunday School age groups and, by referring to the present active class rolls, can divide each age group into two parts or rolls. In one should go the names of all inactive, unenrolled people. In the other, the names of the enrolled.

The latter will constitute the prospective active class rolls of the new departments. With these as guides, the superintendency can have the teachers announce in the classes on the last Sunday of December, 1940, to which of the new departments each member of 1940 classes is assigned. The members should be asked to go next Sunday to the classes to which they are assigned.

It may be necessary to make adjustments in individual cases. These can be made on the merits of each case. It will be advisable, however, for the superintendents to keep at

a minimum, the exceptions made to general arrangements.

With new courses and departments to offer, it would be wise to begin now stressing the desirability for everyone to finish as many courses as possible, rather than to aim to hurry through the Sunday School courses as rapidly as possible. If superintendents will start the 1941 courses and departments off well and regularly organized, they will greatly simplify the promotion problems of their successors. Many of the difficulties superintendents have now with promotions and class set ups, are traceable to irregular, erratic and illogical promotion policies and practices of their predecessors.

See *Handbook*, page 63, subject "Promotions."

FOLLOW THE PLAN

As all Sunday School workers know by this time, the courses of study have been revised along the lines of pupil activity. That is, the selection and the arrangement of the lessons have been made, not on the basis of books as heretofore, but rather on that of subject-matter in its adaption to pupils at various age levels.

These courses have all been prepared by persons who know the subject, the pupil, and the method by which the subject can best be "put across" to the pupil. And then, in addition, the manuscript in each course has been read by the committee from the General Board and also by persons appointed from among the General Authorities of the Church. The published Manuals, therefore bear the stamp of approval.

In view of all this it is to be hoped that,

in all the Schools of the Church, these courses will be followed, in preference to anything that may be suggested from any other source. These courses are but parts of a large-scale plan for the Sunday Schools, and any substitution, therefore, would throw your school out of gear.

Another point: The teacher, once embarked upon the course as planned for his department, should follow the basic pedagogical idea of the Sunday School. That is, he should become, not a talker or lecturer (unless he has a class of three or four hundred), but a director of the activities of his pupils. Dr. Wahlquist's book, *Teaching as the Direction of Activities*, will tell him how this is done. Helpful, also, will be the pamphlet, entitled *A Study Guide to Teaching A Sunday School Class*, issued by the General Board.

COUNT ME OUT AGAIN, SAYS THE CIGARETTE

"Careless smoking," says a dispatch from Los Angeles, "is rated as the number one cause of fires in the home."

That is what Harold I. Callis, of Santa Barbara, California, told the 33rd annual convention of the Association of Insurance Agents, held in October, 1940, in Los Angeles.

Then Mr. Callis explained why this is. "When there is unrest or preoccupation on the part of the people," he said, "they forget to be careful and fire losses increase." That is what one would naturally suppose, since the cigarette is a sort of lullaby. It puts you to sleep—literally as well as figuratively.

Perhaps this is why, in most apartments nowadays, the landlord places ash trays in every available spot, so that the smoker shall not have to get up when he lays the little white slaver down for a rest.

When will the count of ten be taken by the cigarette and it be counted out? One wonders.

THE JEWEL OF CONSISTENCY

One of the strange things in our democracy is that we tear down with one hand what we have so laboriously built with the other hand.

Take liquor, for instance.

The schools and the churches spend a great deal of time teaching children and young people the harmful effects of intoxicants. Yet there is no let or hindrance in our nation to the advertising of its "merits" by those who manufacture and sell alcoholic beverages.

The churches and the schools have no money to tell of its evil consequences; the liquor interests put away a certain percentage of their profits for advertising purposes, and these profits are enormously high.

Recently in a gathering of brewers, at San Antonio, Texas, for instance, Mr. Brisbane's formula ("Find out what people want. Make it for them. Let them know you have it.") was elaborated by a high pressure salesman at this meeting. "Find out what people like," he said, "and do more of it. . . find out what people do not like and give them less of it."

The convention was devoted to a consideration of how to get American homes to use more beer. The foreign trade being largely cut off, for beer as for other things, it seems that the Americans are to be made now to consume the amount which foreigners used to take off the brewers' hands. And the wife and mother are to be made the subject of special appeal.



L. D. S. SUNDAY SCHOOL AT PETALUMA, CALIFORNIA, REDWOOD DISTRICT

A GOOD RECORD

At a recent annual ward conference of Hatch, Idaho, with a total membership of 63, there were 64 present. That's the Sunday School way. Raymond L. Moore is the Superintendent.

The most valuable result of education is the ability to make yourself do the thing you ought to do when it ought to be done, whether you have to do it or not.—Huxley.

Cover Picture

A SCENE ON THE PLAINS

A girl with one of the handcart companies had a doll, which had been given her the Christmas before. But somehow, somewhere, on the plains, it was lost, and this fact proved of no little sorrow to its owner.

Then, one evening as the carts were arranged in a circle, a man came along with the doll, and, after a search through the company, restored it to the girl. She was as happy as if she had been a real mother and her lost child had been found.

This was one of the many near tragedies of the great trek across the plains.

NEW STAKE BOARD IN OLDEST STAKE

Veteran Salt Lake Stake was divided again March, 1940. The entire superintendency of the old Stake became the officers of the new Riverside Stake. The complete reorganization of the Salt Lake Stake has

been effected with members as shown in the picture.

One of the achievements of the Salt Lake Stake is the maintenance of the Stake history. This work is now entering upon a third volume beginning with the latest division of the Stake and reorganization of the Board.



SALT LAKE STAKE SUNDAY SCHOOL BOARD

Left to right—1st Row: Richard C. Andrew, 1st Ass't. Sup't.; Benjamin L. Bowring, Sup't.; Conway A. Ashton, 2nd Ass't. Sup't.; Ezra O. Carr, Sec'y. 2nd Row: Merna Kunz, Dora Stroud, Elmer Houston, Margaret Carman, Harold Rueckert. 3rd Row: Mark Lyman, Etta Mae Mortensen, Berniece Walker, Dorothy Bishop, Ione Johnson, James Harvey. 4th Row: Harold Hoops, Henry Christiansen, Geraldine Swensen, Margaret Spry, Clifford Ashton. Nellie Harter absent when picture was taken.

My Friendly Town . . .

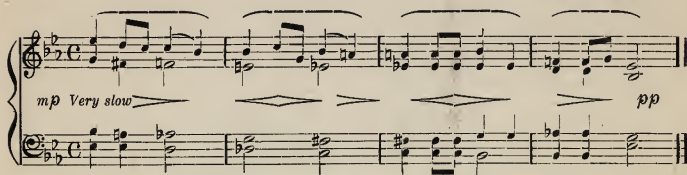


I'm glad I live within a friendly town,
 Where old and young are tolerant of me,
 Where many smile and few there be who frown,
 No matter what my misdemeanors may be!
 I'm glad I live within a neighborhood,
 Where friendly souls exact so little test,
 Where slander falls away and only good
 Induces me to measure to my best.
 I'm glad I live within a family sphere,
 Where loved ones shrine the all I should have been,
 Where, when I fail, they love me just as dear,
 And lift me up to try and try again.
 Yes, there I am the happiest to be,
 Among my own who strive the most with me.

—Bertha A. Kleinman.

PRELUDE

WILLY RESKE

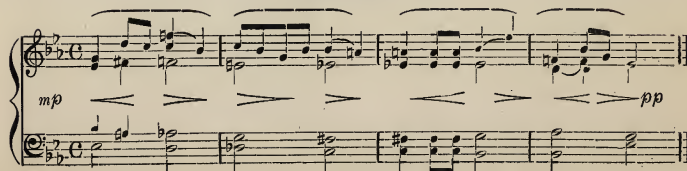


SACRAMENT GEM FOR FEBRUARY, 1941

(Deseret Sunday School Songs, No. 45, Stanza 1)

In remembrance of Thy suffering,
 Lord, these emblems we partake,
 When Thyself Thou gav'st an offering,
 Dying for the sinner's sake.

POSTLUDE





• Secretaries •



Albert Hamer Reiser, General Secretary

1940 ANNUAL REPORT

The Sunday School annual report for 1940 marks the end of an important 12-year period during which the Sunday Schools have grown remarkably.

In 1941 new departments will be set up on a new classification of membership.

The form of the 1940 annual report is unchanged except in minor particulars designed to clarify heretofore vague points.

Supplies of the form were sent to stake superintendents in November for early distribution to the wards. Secretaries are advised to obtain supplies early and to begin at once gathering the statistics for which they need not wait until the end of the year.

Many of the questions appearing on the back of the forms can be answered now.

The annual report should balance mathematically. Directions are given for checking the report for balance. If these are carefully followed the report will be accurate right from the start. The figures entered upon the report show the status of Sunday School enrollment by departments as of the last Sunday of the year. On the ward report, lines 22, 23, 24 however call for averages of all the Sundays of the year. To arrive at this figure the Secretary must add the total attendance figures for each Sunday and divide by the number of Sundays figure included in the total.

Secretaries are asked to have someone check their addition or rather if an adding machine is available, to use that.

The members of the superintendency should sign the report. By doing so they attest its accuracy.

MONTHLY REPORT FORMS

Pads of monthly report forms were mailed to each stake in November. The ward secretary should obtain his supply from the stake secretary. Read carefully the suggestions appearing in the Secretaries Department of the November *Instructor* relating to 1941 monthly report.

ROLLS FOR NEW 1941 CLASSES

The October issue of *The Instructor*, page 444 contains a chart listing all the departments of the Sunday School.

Roll books for all the departments organized in your school should be obtained.

Before the new classes are finally organized and memberships definitely assigned, the superintendency should meet and on paper class-

ify the entire Sunday School membership by the new age groupings and departments. If this is done adequately from the present Sunday School records and rolls and the ward census data, the new classes can start easily and quickly on the first Sunday of the new year.

When the active class rolls are made up, the enlistment rolls for each department should be compiled.

The bishops of the Church have had a census taken this year. The data gathered are available to Sunday School enlistment workers, the secretary and the superintendency for making up the "accounting for everyone" records of the Sunday School.

Now is an excellent time to set up a complete system which accounts for everyone according to the recommended classification.

ACCOUNTING FOR CHILDREN UNDER 4 YEARS OF AGE

Beginning January 1, 1941, a change in the manner of accounting for children under 4 years of age is to be made.

Heretofore, children under 4 have been accounted for on the Cradle Roll. If these children have attended Sunday School regularly, their names have been taken from the cradle roll and placed on the "Cradle Class" roll of the Kindergarten Department and the accounting for them has been included in the Kindergarten Department statistics.

Beginning January 1, 1941, the names of children under 4 should be entered on the Cradle Roll and the statistics should be reported monthly and annually wherever "Cradle Roll" figures are called for.

Children under 4 years of age who attend Sunday School are to be accounted for on the roll of the "Nursery Class."

In a sense the "Nursery Class" roll is the active class roll of children under 4 years of age and the "Cradle Roll" is the enlistment roll. However, it is not intended that enlistment work should be done with children whose names appear upon the "Cradle Roll". This is a roll of prospective members of the Kindergarten Department.

The attendance at Sunday School of children under 4 years of age should not be urged. Mothers of such children, who must bring them to Sunday School, or remain home themselves, should be encouraged to bring the children and to let them attend the "Nursery Class".

See the new monthly report form.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

MAGAZINES AND OTHER AIDS FOR 1941 COURSES

Some one has said that learned people fall into two classifications: those who know almost everything and those who know where to find almost everything. An efficient Sunday School librarian may make of every officer and teacher in his or her school one who comes in the second grouping, at least so far as teaching the Gospel is concerned.

In last month's issue, this department listed some suggestions for book groupings. This was only a starter. Many, many other books may be profitably indexed as enrichment material for 1941 departmental courses of study. Then too, magazines, newspapers, and other current literature should find their places in your Sunday School library.

First, let us consider magazines. It should be an easy task to gather back dated magazines for binding. Many of our leading magazines publish indexes to their issues for just such purposes. *Time* and *Reader's Digest* are two national publications which do this. *The Instructor*, *Improvement Era*, *Church Section of the Deseret News* are among Church periodicals issuing annual indexes. All of these publications can well fit into your library. Most people discard month-old magazines; so an alert librarian can gather them up and have them bound together for only the cost of binding.

But perhaps you would like to go a little farther, and classify the articles contained therein according to Sunday School departmental courses of study or according to general theological headings such as Faith, Re-

pentance, Honesty, Reverence, *Book of Mormon*, *Mormon Pioneers*, etc. Either of these groupings will tremendously help the teaching in your Sunday School.

The good library will also have a classified picture section, . . . a grouping of pictures according to subject matter. These are particularly helpful for the lower departments. *Life* and *National Geographic Magazine* are examples of current magazines which may be clipped for Sunday School indexing. Your teachers can help you with this. Think of the saving of time this will mean to your school. Very often a teacher will spend hours gathering pictorial helps to illustrate a lesson, only to discard them when class is over. These could be filed according to subject material in your library, and another teacher may use them later.

The daily newspaper may also be a librarian's friend. Its columns are replete with stories of faith and heroism which, if filed according to subject matter, may well fit into Sunday School enrichment.

Another choice source of helpful material is the printed manual of the General Conferences of the Church. Each sermon contained therein may be indexed according to the subject treated.

Maps should also form an important place in your library. These, too, may be classed according to departmental courses or subject matter. The *National Geographic Magazine* is a help here. Other geographical material available is *Church History Map*, *Pictorial Ancient America*, chart of the *Book of Mormon* by George Reynolds, and maps on the travels of Jesus and the Apostle Paul.

OBEDIENCE TO CHURCH ORDINANCES INDISPENSABLE

From remarks that sometimes fall from members of the Church one is led to believe that they regard the gospel of Jesus Christ simply from the standpoint of a code of morals; that if one lives an honest, upright life, that is all that the gospel requires of him; that it is not necessary to observe the rites, ceremonies and ordinances of the Church; that the latter constitute a sort of religious trapping that has no substantial value in the plan of life and salvation. Such a position does

not harmonize with the word of God given to this people nor with the teachings of Christ in His day, nor is it in harmony with the universal instinct of man to worship God.

Jesus himself attended to the ordinance of baptism; He instituted the sacrament of the Lord's supper, and ordained its observance; and performed other rites which He thought essential to man's salvation. In the case of Nicodemus, He so emphasized baptism that He made the birth of water and the Spirit essential to man's salvation.—President Joseph F. Smith, in *Gospel Doctrine*, p. 265.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

BASIC DUTIES OF SUNDAY SCHOOL CHORISTERS AND ORGANISTS

The fact that we have such a large turnover in the personnel of this department makes it necessary to set forth some of the duties of the chorister and organist; also to emphasize the objective to be reached.

Specific duties of chorister and organist:

1. Directing and playing of all music in the Sunday School.
2. Preparation of all songs and music to be used.
3. To be assistants to the superintendency in the realm of music.
4. To conduct and perform all musical work in harmony with the recommendations of the General Board.
5. To be punctual and regular in attendance.

Sunday School songs and music should be selected for their musical beauty, the songs for their poetic content and enrichment value to the Sunday School. Songs and music should be appropriate for all occasions.

The continued success of part singing in the schools where it has been introduced leads the General Board to persist in its campaign for the introduction and improvement of four-part singing in all the Sunday Schools of the Church.

An entirely new emotional and inspirational element enters into the singing when proper part singing is observed, which is never felt where parts are omitted.

In most Sunday Schools of the Church, order in separation and dismissal is maintained by marching to classes and out of the building. Successful marching can be accomplished only when all concerned make marching a dignified and serious feature in each Sunday School and by using only that type of music which is attractive and impells orderliness in movement to and from the classroom.

The administration of the sacrament is the most solemn exercise in the Sunday School. The sacramental music must, therefore, be of a highly spiritual character, entirely free from association with anything of a secular nature and should be performed in a more subdued and reverential manner.

The song practice period in Sunday School is one of the great aids in the development of and a strong safeguard against retrogression in congregational singing among the

Latter-day Saints. As in the case of the projection of everything relative to the Sunday School program, our music features have always been advocated and developed with an eye single to the permanent spiritual growth of the individual and the perfection of worship in the whole Church so far as it lies within the power of music to provide such growth and aid in such an ideal perfection. Let us therefore, keep the song-practice attractive, inspirational and progressively interesting and educational in character.

There is a twofold possibility within the song practice. First, it can and should afford pleasure to all members, and second, it should result in profit to the school as well as all members.

It is safe and proper to say that the organ is the instrument best suited to the needs of religious and devotional service. Because of this fact the General Board strongly recommends the use of the organ when and where ever possible and the proper selection and preparation of each and every phase of the music pertaining thereto should be uppermost in the minds of all organists.

Suggestive Questions on the Basic Duties of Choristers and Organists:

1. Enumerate some specific duties of organists and choristers.
2. What is inspirational conducting? How can it be accomplished?
3. Do you direct, conduct, interpret or merely beat time?
4. Fully discuss the value and meaning of all four.
5. Name the most essential steps or features in the preparation of a song, from the choristers viewpoint and also that of the organist.
6. How may we best assist the superintendency through the realm of music and attain high standards for the general Sunday School?
7. Are you in harmony and agreement with the policies and plans of the General Board?
8. Are you using the preludes and postludes as suggested in *The Instructor* or are you playing other music sometimes eight and ten measures in length?
9. What is meant by being regular, punctual, tactful and resourceful?
10. Do you drive, challenge, enthuse or quell, chill or antagonize?
11. Is the singing and organ playing in

your school beautiful and appropriate?

12. What can you do to improve the general tone of singing and dignity of marching and reverence and order of your immediate school?

13. Is the four-part singing all you would desire in your school? How can you best improve it?

14. Is your "song practice" an interesting experience and do you feel a thrill from the hearty response of the entire school?

15. Name the factors which make for beau-

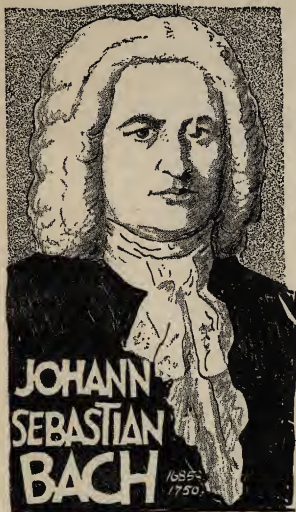
ty and impressiveness during the Sacramental services.

16. Can you conduct and play the Hymns and songs from memory?

17. Are you happy in your work and does it give you satisfaction as a great recompense?

18. Are you loyal, trustworthy and always dependable in your lofty and privileged calling?

No. 15, "Come Let Us One and All," practice song for the month.



Music must take rank as the highest of the fine arts—as the one which, more than any other, ministers to human welfare.

—Herbert Spencer

Religious News Service

BACH,
FAMOUS GERMAN COMPOSER,
WROTE 203 PIECES OF
CHURCH MUSIC:
. 190 CANTATAS, 4 SHORT
MASSES, 3 WEDDING CANTATAS,
AN EASTER AND A CHRISTMAS
ORATORIO, TWO PASSIONS,
THE MASS IN B MINOR AND
THE MAGNIFICAT IN D.

MUSIC

God is its author, and not man; He laid
The keynote of all harmonies; He planned
All perfect combinations, and He made
Us so that we could hear and understand.

—J. G. Brainard.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion

PRE-EXISTENCE, ETERNAL PROGRESSION AND SALVATION FOR THE DEAD

Lesson 16. For February 2, 1941

If you have arranged, as suggested in the November issue, to have a well informed individual come to your class to be interviewed by the students, arrange to have the students use the questions on pages 37 and 41 of "Some Fundamentals". Encourage note taking. On the blackboard write a terse summary of the answers.

Members of the class should be urged to read the Manual carefully. This will give them a far better understanding and greater skill in asking questions.

The subjects of this lesson open up a sweeping view of the scope of gospel principles which are distinctly Latter-day Saint. These subjects are fundamental to the adequate understanding of the Gospel which teachers should have.

When the review of these gospel principles is concluded one class period will be devoted to discussion of how to adapt the subjects to various age levels. Students should be reminded to keep notes, questions and comments for future study and use.

Assignments for Lesson 17:

The next lesson includes Financial Laws and the Word of Wisdom (No. 9) and Christian Virtues (No. 10). Observe that these involve "demonstrative" principles of the Gospel. Latter-day Saints show the degree of their conversion, faith and sincerity by the way they observe these laws and principles and by the way they exemplify the virtues in their lives.

If Latter-day Saints grow to maturity and live these principles imperfectly or with noticeable weakness, teachers must bear a fair share of responsibility for the failure. Therefore, make assignments with two purposes in view: (1) to give the prospective teachers an adequate understanding of these principles, (2) to direct their thinking to the problem of teaching these principles at each age level so well that sound life habits will be formed in pupils.

The questions and problems on page 47 and 52 will aid you in making assignments. Page 558

FINANCIAL LAWS, THE WORD OF WISDOM AND CHRISTIAN VIRTUES

Lesson 17. For February 9, 1941

The discussion for this lesson could be centered around the question:

(1) "What actions, personal habits, practices and character traits distinguish Latter-day Saints from other Christians?"

(2) "In what actions, personal habits, practices and character traits do Latter-day Saints resemble other religious people?"

As assignments are given, the teacher on the blackboard, and the students in their note books, might make memoranda of points brought out, which answer these questions.

Another practical part of this lesson is discussion of what teachers can do to initiate and encourage habits in Latter-day Saint children and young people which will develop the observance of the principles of this lesson as a matter of second nature. Obviously teachers cannot do everything, but they can do much toward the starting and development of desired habits of tithing, other sharing, observance of the Word of Wisdom and the practice of other Christian virtues. What is reasonable and practical to expect of teachers in Church organizations?

Assignments for the Next Lesson:

The reading of chapter 18 in *Teaching as the Direction of Activities* should be made as a general reading assignment of great importance. To two individual students or to two small committees the following problems might be assigned:

(1) Principles of the Gospel which should be taught to Latter-day Saint children before they are 12 years of age.

(2) Principles of the Gospel which should be taught to Latter-day Saint young people before they are 20 years of age.

When you make these assignments make clear that some principles properly belong in both lists. Baptism, of course, should be taught to children before they are 12 years of age, but this subject might not be exhausted by that time. Many points about baptism are better understood later as the individual matures. Similarly many other principles are properly taught in their simple aspects to children under 12 years of age, and in their more advanced aspects between 12 and 20.

These degrees of difference and difficulty properly form the basis for next week's discussions.

TEACHING GOSPEL PRINCIPLES TO CHILDREN, YOUNG PEOPLE AND ADULTS

Lesson 18. For February 16, 1941

The purpose of this lesson is partly to review preceding six lessons, but chiefly to give the students opportunity to develop a concept about teaching and reteaching progressively until subjects are fully developed in keeping with the gradual development and maturity of the learners.

It will be helpful to go back to lessons 3 and 4, September *Instructor*, page 402 and look at the Sunday School courses of study and objectives as an illustration of "spiral" repetition, where the same subjects are treated over and over again but each time at a higher or more advanced level, some new points being added at each occasion.

In the October issue of *The Instructor*, page 440, the objectives of Sunday School courses of study appear. On page 444 the courses of study are announced in general form. The November and subsequent issues contain the details of the lessons for each department.

This lesson should help the prospective teachers, who are members of this class, to meet successfully the practical problem which arises when children and young people react unfavorably when they discover that they are to be taught something which sounds like something they have had before. The relation of this problem to the law of learning called the principle of apperception will be treated in a later lesson.

Teachers should know that the courses of study of all Church organizations are carefully correlated to eliminate disadvantageous, profitless repetitions, overlappings, and duplications. They should also be told that some repetitions are deliberately introduced into courses of study, for emphasis and to promote progressive learning.

This lesson furthermore should reinforce the points that every teacher should know (1) what teachers at earlier levels have taught, (2) what they themselves are expected to teach and (3) what teachers at higher or later levels are expected to add to the foundation laid by earlier teachers.

Assignments for the Next Lesson:

Chapter 16 in *Teaching as the Direction of Activities* should be assigned to every one.

The short statement in the *Guide* on page 22 should be read also.

Have each pupil make up a rating chart taking suggestions from the chart appearing on page 187 of the textbook and from material on following pages. Each one should aim to have this chart to a practical degree describe the successful teacher.

Assign a strong and capable student to read the introduction to Unit I of *Teaching as the Direction of Activities*, pages 15 to 18 and to give a 4-minute talk on *The Satisfaction of the Teacher*.

THE TEACHER

Lesson 19. For February 23, 1941

Open this class by having the student assigned to prepare the four-minute talk on "The Satisfaction of the Teacher" give his talk.

Next have the pupils contribute ideas for a composite chart describing the successful teacher.

Adapt this into a practical self-rating chart. Aim to make the standards reasonable and practical for lay or volunteer teachers, but do not let pessimism or cynicism, or a sense of inferiority unbalance the class judgments.

Let the class period close on a strong note of fervor for the importance of the opportunity to teach. Members of this class by completing this course will have made a good beginning. They should know enough now to be aroused by the stirring mental challenge to learn more and by eagerness to apply themselves to further reading, study and practice for the development of their own teaching skills. To this end give plenty of emphasis to the introduction to Unit 1 pages 15 to 18 and to chapter 16 in *Teaching as the Direction of Activities*.

Assignments for the Next Lesson:

Four laws of learning are to be treated in the next lesson. To get the class ready to help develop these make the following assignments:

1. An explanation and an illustration of the "law of self-activity."
2. An explanation and an illustration of the "principle of apperception."
3. An explanation and an illustration of the "law of interest."
4. An explanation and an illustration of the law of "simultaneous learnings."

The *Study Guide*, pages 23 to 26 and Wahlquist's *Teaching as the Direction of Activities*, chapter 2, pages 32 to 47 should be read by each individual in the class and especially by those given the special assignments.



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman

SUNDAY SCHOOL DISCIPLINE

Now and again Sunday School executives are asked to suggest appropriate topics for the Union Meeting general sessions. The topic under consideration this month is invariably suggested. It is a receiving problem, if not a constant problem in almost every Sunday School in both the preliminary exercises and the class work prayer. Certainly, the first of the year is a good time to take stock on this very important aspect of our work.

Any discussion of the topic should include two aspects: 1. Order and reverence in the devotional period, and 2. Good working conditions in the classroom. Obviously, both phases of discipline should be discussed in the general session of the February union meeting, whether it is held on a stake or a ward basis. The discussion below is merely suggestive.

Fallacies Regarding Discipline:

No topic is more provocative than this one. Nevertheless, few persons think their way very far into the problem of discipline: Among the common fallacies we list the following:

1. The fallacy that discipline is an end rather than a means.
2. The fallacy that discipline is negative, not positive, in nature.
3. The fallacy that discipline is the teacher's not the pupil's concern.
4. The fallacy that the teacher must dominate the group.

You list and prepare and elaborate other fallacies.

Discipline will be given its proper place only when it is recognized as an end, as well as a means. It is one thing to force good order so that the Sunday School exercises can be carried on; it is another thing to lead the members to desire good discipline and to voluntarily conduct themselves properly. After all, is not the end of all Sunday School instruction the incubation of right motives, orderliness, and reverence. Let us have good discipline in order to impress our visitors, but, above all, let us have good discipline because we desire it for ourselves! This spirit should permeate all Sunday School meetings. When we have attained it in our Union Meetings, our prayer meetings, and our re-

port and business meetings, it will go into our Sunday School proper.

Following up the previous thought, it should be obvious to anyone that the best discipline is positive in nature. The best spirit and the best working conditions are never the result of the most "don'ts", rather, they are the result of the most positive declarations on the part of those concerned. If discipline is to be educative it cannot be restricted to the mere correction of misdemeanors. As a matter of fact after the offense, it is too late to secure the best discipline. Good discipline is an attitude of mind that permits of no flagrant offenses. The chief function of intelligent discipline is to inspire better behavior, it is positive not negative in nature.

Moreover, discipline is not the teacher's concern alone, it should be the accepted responsibility of all concerned. No superintendent or no teacher will have an acceptable standard of discipline until the pupils assume their proper share in the enterprise. In this respect, Sunday Schools differ almost as much as individuals. In some schools, every one feels a share in the enterprise, and the pupils are quiet and respectful because they want to be so. In other schools, every session is a contest of wits between so-called "administrators" and pupils.

The good teacher leads and directs the activities of the group, but he does not dominate it. Effective control does not require personal dominance, but whole-hearted cooperation. An aggressive dominance on the part of the teacher not only smothers initiative and independence of the children but definitely antagonizes those it is intended to help. After all, reverting to the first point, self-direction, the sense of responsibility and the spirit of cooperation cannot be developed by domineering methods. Only as the child is given a share in the processes of control can he learn to control himself and to control others. A teacher who wishes to control discipline as an agency for character building must furnish inspiration and guidance, but must leave a large place to the child.

Nothing that has been said should create, the impression that quietness or order and peace should be sacrificed in either the classroom or the chapel. Furthermore, there may be times when some adult must discipline through direct measures—call for order, dismiss an offender, watch over the exercises.

However, it is a mistake to neglect the pupils and the share that they should have in these matters, so near to them and so important in their development. Let us try to inspire, guide, and direct in the true gospel spirit.

Effective Classroom Control:

The Teacher Training text, Wahlquist, *Teaching as the Direction of Activities*, chapter XV discusses classroom discipline in some detail, suffice to say here that "effective classroom control is based upon such principles as careful preparation, promptness in beginning and closing, sensible organization of routine self-control, enthusiasm for the subjects and stimulating methods of presentation. As soon as we can focus the attention of the class members, maintain their interest, and give them a share in the enterprise, good discipline is ours. Here also, we can have definite organizations for pupil participation—class officers, class ushers, class councils, etc. "Hulocratic domination of conduct can never train pupils to accept and administer democratic methods of control: hence all enlightened teachers attempt to share with pupils the responsibility for maintaining high standards of school behavior." —Smith.

Procedure in the General Session:

The actual procedure may properly vary

from stake to stake and ward to ward. However, a minimum of twenty minutes should be devoted to the Topic. The following procedures are suggested:

1. Have a competent person discuss the fallacies regarding discipline. Five minute limit.
2. Have a successful superintendent tell how he secures good discipline. (Select a person whose philosophy coincides with the best thought on the subject).
3. Have a successful teacher tell how he secures good discipline. (See above caution. Five minutes limit on all)
4. Have a musician—stake chorister or school chorister—talk to the subject "Music Creates the Mood"—the role of music in securing order during preliminary exercises, the sacramental services, passing to and from classes, etc.
5. Think of more appropriate considerations for your stake or ward and select the proper person for the assignment.

Procedure for the Departmental Session:

In addition to the special departmental topics, spend some little time on the topic "How to Secure Good Discipline in the Classroom." See the above discussion and citations.

ONE STEP AT A TIME

By Ezra J. Poulsen

A boy was lost in a swamp, but after many hours of patient effort he found his way out to safety, and his friends, who had been searching in vain.

"How did you manage to find your way?" asked those who had been most anxious.

"By taking care to get my directions right, then by taking one careful step at a time. I couldn't see the edge of the swamp, but I could always see one step ahead." Thus the lad explained his success. Instead of wandering aimlessly and frantically, he made the most of his immediate surroundings, as well as of each unit of energy he possessed.

"One step at a time," is a good slogan to follow. Too often we permit ourselves to waste our powers flying to the moon, trying to get to our destination without correctly charting our course and understanding the details of the journey.

"Nine men out of every ten," says Pro-

fessor William Matthews, "lay out their plans on too vast a scale; and they who are competent to do almost anything, do nothing, because they never make up their minds distinctly as to what they want or what they intend to be."

Watch the boys of your acquaintance, study their habits, then try to decide which of them you think most likely to attain places of greatest usefulness. The lesson will be a good one, for those who will be leaders tomorrow are already planning their course, and girding themselves up for the journey. But they are not merely idle dreamers. They are already beginning to step forward with clear vision as to where each step leads. Are you one of those already going ahead?

Today's steps should lead to church, to school, to better citizenship, and tomorrow's will carry you to service, to the respect of your fellow men, to the power of doing good, to happiness and faith.



MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD SURROUNDING THE REPLICA OF THE HOME OF RICHARD BALLANTYNE WHERE THE FIRST SUNDAY SCHOOL IN THE ROCKY MOUNTAINS WAS HELD, DECEMBER 9, 1849
 The float containing this replica won first prize at the celebration held at Salt Lake City, July 24, 1940.

Gospel Doctrine



Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

LESSONS FOR FEBRUARY, 1941

Note to Teachers:

There are four lessons for this month. Three are presented here; the fourth is to be chosen by the teacher, or the time occupied in catching up.

Of these three lessons, two are of revelations received on the return journey to Kirtland; the other was received in Kirtland, after the return. All three, however, center in the interest in Zion.

COMMANDMENTS AND WARNINGS

Lesson 49. For February 2, 1941

Objective:

In nothing doth man offend God save those who confess not his hand in all things and obey not his commandments.

This sentence is taken directly, with the omission of a phrase, from verse 21, of section 59. It represents the spirit of the lesson as built up from the material supplied by the revelation. Observe there are two phases to the objective: confession and obedience. The lesson should center in these aspects. If one word be asked for, it would be the word "gratitude".

Readings:

Section 59, of the *Doctrine and Covenants*, which is basic; the matter given in the Manual, in lesson 49; the citations at the foot of the page in the lesson; the *Commentary on the Doctrine and Covenants*, by Smith-Sjodahl; *Articles of Faith*, by Talmage, Lecture 10.

Lesson Approach:

Why should Mormonism, on its social side, have begun with the idea of a city on the Western border?

While this lesson is not concerned so much with the details of this ideal city, yet back of everything considered is the thought of such a town. The Prophet, with others, was returning from the site of that settlement, and presently others were to go there.

Enrichment Material:

Why should "they who have come up unto this land" be happy, or blessed? Was

thought had in this statement (verse 1) to the physical comfort of the Saints? What were the physical conditions encountered? What about Polly Knight? What was to be the nature of this blessing or happiness? In what does happiness consist here below?

Verse 5, of the revelation, speaks of the duty of loving God. How does one exhibit this love? The thought is followed up by the further duty of loving our neighbor. Who are our neighbors? What is the effect of this repetition of the statement by Jesus in Matthew? Was there any greater call for the Saints of this period to manifest this two-fold love than the Saints of ancient times?

Discuss the thought in verse 14. What is meant by fasting, in the ordinary sense? Explain the term rejoicing as generally used. Why should the three words—fasting and prayer and rejoicing—be united here? (This is probably in antithesis to the common practice of Christians then.)

What is meant by the house of prayer in verse 9? What goes on there that should keep us from being spotted by the sins of the world? Name some of those sins. Are we today spotted by any of those sins? To what extent is Sabbath-breaking carried on in your community? Enumerate the things that may, and those that may not, be done on Sunday.

How does one express gratitude (a) to parents, (b) to friends, (c) to God? Look up the word gratitude in the dictionary, or have someone else do it. Is gratitude a matter of feelings or of actions? Why should ingratitude, coupled with disobedience, be so grave a sin in the sight of God? A good starting point here would be gratitude or ingratitude in the family.

Assignments:

It is assumed, of course, that a general assignment will have been made. Every member of the class ought to have read the lesson in the Manual.

But it may be well to make some individual assignments. The revelation may be broken up into five separate sections: (a) the assurance of blessedness in Zion, verses 1-4; (b) a reiteration of the commandments, verses 5, 6; (c) how love of God is manifest-

ed, verses 7-14; (d) promises to the obedient, verses 15-21; and (e) additional promises to the faithful, verses 22-24.

These five parts may be distributed, if desirable, to members of the class.

Section 60:

So much for section 59. There are some general principles in this section also.

There is, for one thing, the idea that one may offend God and injure himself, through the fear of being criticized. On this point there is an excellent treatment of the subject from a practical point of view in such works as *The Return to Religion* and *The Rediscovery of Man*, by Link, and *The Psychology of Christian Personality*, by Ligon. Some member of the class may have one or more of these books at home, or they may be in your public library. In either case the topic may be assigned. Care should be taken, however, not to spend too much time on this phase of the lesson. The material, of course, should be confined to its practical aspect, so far as our religion is concerned.

Then there is the matter of work and idleness. If desired, this, too, may be made an individual assignment, the matter presented to be discussed by the class.

THE DESTROYER RIDES UPON THE WATERS

Lesson 50. For February 9, 1941

Objective:

Gird up your loins and be watchful and sober, looking for the coming of the Son of Man.

This objective, like that for the preceding lesson, is taken from a revelation, word for word, verse 38, of section 60. It is a biblical phrase as well.

Anciently, when a fighter wished to be at his best, he secured his outer garment with a girdle, or belt, so as to be the better able to handle his sword; this act was supposed to give him more power. It is interesting to know that the generative or physical power lies between the lower rib and the hip bone—the loins.

Gird up your loins, then, is a significant phrase.

Readings:

Sections 61 and 62; the Manual, lesson fifty; the citations in the lesson; the *Commentary*, by Smith-Sjodahl; *History of the Church* (documentary), Vol. I, beginning on page 202. It will be well here and hereafter for each member of the class to bring his copy of the Revelations to Sunday School, for convenience.

Development Questions:

We have no details of the daylight vision of the destroyer on the waters by Elder Phelps. Nor do we know the nature of the vision. It served to notify the elders present that water travel would from now on be hazardous. Are the rivers and the seas any more dangerous now than they were before? Maybe someone in your class has the required information on this point, or can get it.

Who was Oliver Cowdery? Sidney Rigdon? William W. Phelps? Sidney Gilbert? Reynolds Cahoon? Samuel H. Smith? What part, briefly, did these men play at this time?

Comment on the statement: "The days will come when no flesh shall be safe upon the waters." What waters are meant here? Have any promises been made to the Saints who come or go over the oceans? If so, what? What attitude have captains of vessels taken toward the Saints on their ships? Comment on the sentence in verse 27, of section 61.

What inference do you get from the fact that a printing establishment and a mercantile institution were set up in Zion? Is this a spiritual or a material concern? (There was a store in Kirtland, too, owned by the Mormon community.)

Lesson Enrichment:

"Many have seen in the world war that broke out in 1914 a remarkable fulfilment of the predictions in verses 14-17, concerning troubles upon the waters. The extent of the losses of ships and lives is hardly realized. On the 21st of March, 1916, it was reported from Washington that more than 2,000 merchant vessels had been sunk by the U-boats and mines. Submarine warfare is something new. It dates no farther back than 1885. Through the ingenuity of militarism the waters have been 'cursed' by torpedoes and mines. The latter is a diabolical memento of the Russo-Japanese war, mines being for the first time extensively used at Port Arthur." *Commentary*, Smith-Sjodahl, p. 457.

Comment on the phrase, in section 62, verse 1, "who knoweth the weakness of man and how to succor them who are tempted." Who is speaking? From what source did he obtain this knowledge? What two great crises did Jesus pass through in mortality, that He should have learned how to give succor?

Application:

There are more than one item in these two revelations that can be incorporated into our practice. And this brings us back to the objective, the point of beginning.

One might have an awareness of the return of Christ. Does it make any difference, so far as our own life is concerned, whether this event is near or remote? Then there is the matter of girding up our loins, as suggested in the objective. This might be opened up by citing various things that constitute a girding up.

In general it is an attitude that is to be created.

BEGINNINGS OF THE GATHERING TO ZION

Lesson 51. For February 16, 1941

Objective:

This is a day of warning, and not of many words.

Another objective taken from the revelation to be studied—verse 58, of section 63.

This sentence implies that the world is under condemnation for things it has done. It is the obligation of the Latter-day Saints (a) to give this warning and (b) to teach the principles of the gospel. The Church is doing this through its missionaries, approximately two thousand of whom are out in the field all the time.

Readings:

Section 63, of the *Doctrine and Covenants*; the Manual, lesson fifty-one; the citations made in the Manual lesson, which should be read in context as well as text; the *Commentary*, by Smith-Sjodahl; *History of the Church* (documentary), Vol. I, p. 207, and following.

Lesson Development Matter:

To whom is this revelation given? Explain the terms "wicked", as applied to those who have not received the gospel, and "rebellious," as applied to those who have accepted the gospel but who do not live it.

Judged by the passage in verses 2 and 5, is the Lord arbitrary? Or is he merely expressing what are consequences of human action? (God not only is entitled to be "heard" by mankind, but He demands attention.) In what way may we be said to "hear" the Lord? What reasons are there for any "decree" that God may make in particular cases?

Enumerate as many signs as you can. Why are they known as signs? By what power are these miracles performed? Why is it objectionable to "seek for a sign"? What is the relation between signs and belief or faith? Can you see any reason why "an adulterous generation" should seek for a

sign? What signs are not "unto salvation"? Can you illustrate by some examples in religious history? State the purpose of signs. In a previous lesson we learned that it is improper to boast of the miraculous. Why is this?

Explain the phrase "let the unbelieving hold their lips," in verse 6. Who are usually the most talkative, the believer or the unbeliever? Can you tell why this is so? What is the attitude of the Church toward "contention"? Why do you think this attitude was taken?

Why should "looking at a woman to lust after her" be forbidden in the gospel? Is it improper to admire a beautiful woman? What does the phrase mean, "shun the appearance of evil"?

What is the second death? (verse 17) Who partake of it? Is the "lake which burneth with fire and brimstone" literal or figurative? Compare Rev. 19:20; 20:10; 21:8. Perhaps it is useless to speculate on this point. In what respect is the first death a "separation"? Is there an element of "separation" in the second death, too, and if so, the separation of what from what?

How many resurrections are there? (Consult *Key to Theology*, by Parley P. Pratt.) Where will be our future home? What are the conditions of our being there?

Why should the "gathering of the Saints" to Zion not have been "in haste"?

Lesson Enrichment:

"It was the designs of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered.

"Why gather the people together in this place [Jackson county]? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings; and the glory that God has in store for his Saints." *History of the Church*, Vol. V, pp. 423 and 427.

Gospel Doctrine in the Union Meeting

It is desirable that one of these three lessons presented here shall be discussed in the Union Meeting for this month. The stake supervisor for this department should make the choice for himself, to suit the conditions he may find in his stake. Perhaps the first lesson given here would lend itself better than any of the other two to this purpose, for the

reason, partly, that there is more material given in it than in either of the others. That, however, is left to the supervisor's judgment.

As suggested in other months, the material

may be presented in the Union Meeting (a) by the supervisor himself, (b) by one chosen by him out of his teachers, or (c) by a discussion in the class.

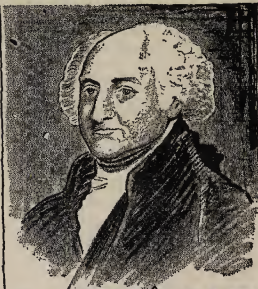
RELIGIOUS REMARKABLES

By R. O. BERG



THE HOUSE WHERE THE DECLARATION WAS DRAWN UP.

THE CONSTITUTION OF THE PENNSYLVANIA LUTHERAN MINISTERIUM WAS USED IN DRAWING UP THE DECLARATION OF INDEPENDENCE.



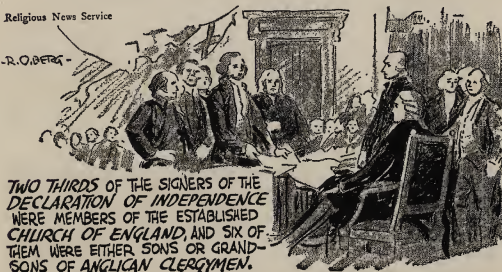
JOHN ADAMS

RELIGIOUS CEREMONIES TO COMMEMORATE THE DECLARATION OF INDEPENDENCE WERE ADVOCATED BY JOHN ADAMS WHO DEFENDED THE BILL IN ITS PASSAGE THROUGH CONGRESS.

"IT... OUGHT TO BE COMMEMORATED BY SOLEMN ACTS OF DEVOTION TO GOD ALMIGHTY... FROM THIS TIME FORWARD FOR EVERMORE."

Religious News Service

-R.O. BERG-



TWO THIRDS OF THE SIGNERS OF THE DECLARATION OF INDEPENDENCE WERE MEMBERS OF THE ESTABLISHED CHURCH OF ENGLAND, AND SIX OF THEM WERE EITHER SONS OR GRAND-SONS OF ANGLICAN CLERGYMEN.

"All I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, confess His supremacy, and His righteous covenant. To Him let every knee bow and every tongue confess, and let all creations say Amen to His wise providences."

—Words of Brigham Young.



Genealogical Training



ELECTIVE COURSE TO ALL MEMBERS OVER 18 YEARS OF AGE

General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

LESSONS FOR FEBRUARY, 1941

FORMING A FAMILY ORGANIZATION

Lesson 16. For February 2, 1941

Text:

Out of the Books, Lesson Sixteen.

Objective:

To explain and demonstrate the systematic steps to take in organizing a family for genealogical and temple work.

References for Further Study:

The Forefather Quest, Lesson 16 and 17; Era, November, 1940, p. 667.

Topical Outline:

- I. A Family Defined.
 - a. Parents, children and descendants.
 - b. Formed by birth and marriage.
- II. How a Family is Named.

After the common ancestor of the whole group.
- III. Purpose of a Family Organization.
 - a. Natural head of a family.
 - b. Choosing a president to substitute for him.
 - c. Group organized to carry on his responsibility.
 - i. In compiling a family record.
 - ii. In doing temple work.
- IV. Who May Be Chosen to Preside.
 - a. Patriarchal order of family government.
 - b. Law of primogeniture not obligatory.
 - c. Any descendant or member by marriage may be chosen.
 - d. Choose one best qualified.
 - e. Distribute the opportunity at intervals.
- V. Other Officers.
 - a. Genealogist.
 - b. Historian.
 - c. Temple Representative or Temple Committee.
 - d. Duties of each.
- VI. Who May Take Initiative.
- VII. The First Meeting.
- VIII. Surname Organizations not encouraged.

Suggested Method:

The teacher by diagram and clear-cut explanation should bring out the essential facts about a family organization. Then a class demonstration may be arranged so that class members participate in a dramatization of organizing a family. See lesson 17 of *The Forefather Quest*. A family of a member of the class may be chosen for the purpose.

Discussion Thoughts:

1. How should a family descended from Jedediah M. Grant be named?
2. Show that a person may become a member of a family by birth or marriage.
3. Who may be chosen to preside?
4. Who are the essential officers in a family organization, and what are the duties of each?
5. Distinguish between "the law of primogeniture" and "the patriarchal order of family government."

ACTIVITIES OF A FAMILY ORGANIZATION

Lesson 17. For February 9, 1941

Text:

Out of the Books, Lesson Seventeen.

Objective:

How a family organization may function most effectively to accomplish the purpose for which it is formed.

Topical Outline:

- I. Annual Meetings.
 - a. Yearly business meetings.
 - b. Attended by representatives of each branch.
 - c. Election of officers.
 - d. Notify all members.
- II. Annual Dues.
 - a. All members to contribute.
 - b. Fee should be kept low.
 - c. Funds to pay for research, temple work, socials, etc.
- III. Family Reunions and Outings.
 - a. Need for social contacts.
 - b. Opportunity to form acquaintances.
 - c. Strengthen family unity.

- IV. Ancestral Sketches.
 - a. Life stories of ancestors.
 - b. Given by family Historian.
 - c. Incidents by younger members.
 - d. Should be written and preserved.
- V. Unites Effort in Research.
 - a. Genealogist directs all family research.
 - b. Others trained to assist.
 - c. Results of kindly cooperation.
- VI. Preventing Duplications.
 - a. Centralizes work of different branches.
 - b. All temple work routed through Genealogist.
 - c. Expensive duplication of research prevented.
- VII. Family Temple Visits.
 - a. Baptismal appointments.
 - b. Endowment and sealing appointments.
 - c. Arranged by temple committee.

Suggested Method:

It is recommended that several members of the class be assigned beforehand to bring in brief reports as to the accomplishments of family organizations to which they belong in one or more of the following activities: (a) holding successful family reunions; (b) organizing successful temple excursions; (c) centralizing research and temple work (d) pooling financial resources to carry on genealogical research.

Discussion Thoughts:

1. What good results come from family members mingling together in enjoyable social activities?
2. Show the selfishness of the hoarder of family records of interest to all members of the organization.
3. What are the duties of the Family Historian toward encouraging the writing of sketches of the lives of all members? Toward preserving such sketches and all historical family items?
4. Why is it preferable to distribute the office holding at frequent intervals among eligible members?
5. Should the position of Genealogist or Family Historian also be changed frequently? What are the disadvantages of this?

Assignment:

Join one or more family organizations and participate in their gatherings and activities.

L. D. S. CHURCH RECORDS

Lesson 18. For February 16, 1941

Text:

Out of the Books, Lesson Eighteen.

Objective:

To show what early records kept by the Church are of genealogical and historical value.

References for Further Study:

Teaching One Another, Chapters 29 and 30.

Topical Outline:

- I. Church Commanded to Keep a Church Record.
- II. Ward and Branch Records.
 - a. Number of early branch records lost.
 - b. Some original manuscript records kept in Church Historian's Office.
 - c. Card index to these being prepared.
 - d. Most ward records still in custody of ward or stake clerks.
 - e. Some microfilm copies made.
 - f. Data included in ward records.
- III. Church Vital Records.
 - a. Cover period since 1907.
 - b. For wards and branches in stakes and missions.
 - c. Kept in Church Historian's Office.
 - d. How classified.
- IV. Church Census Records.
 - a. Begin in 1914.
 - b. Taken every five years.
 - c. Where kept.
 - d. Information they contain.
 - e. Measure of accuracy.
- V. The Journal History of the Church.
 - a. Daily record of important happenings.
 - b. From a wide variety of sources.
 - c. Classification of entries.
 - d. Loose-leaf manuscript record.
- VI. Records of Priesthood Quorums.
 - a. Early practice of keeping genealogical records.
 - b. Where preserved.
 - c. Value of quorum records.
 - d. Microfilm copies.
- VII. Ecclesiastical Data in Patriarchal Blessings.
 - a. Descriptive heading to each blessing.
 - b. On file in Historian's Office.
 - c. Volumes indexed by the Genealogical Society.

Suggested Method:

If possible the teacher should secure by personal examination of these valuable Church records a familiarity with their contents. It would be well for him to be prepared to give the class some actual excerpts as examples. Some of these will be found in *Methods of Tracing Pedigrees*, lessons 6-10. Relatively few members sense the wealth of family data preserved in early

Church records. Class members may well be invited to bring in helpful items they have found relating to their own family.

Discussion Thoughts:

1. If a copy of a private journal can be brought by a class member, read from it some excerpts to show the vividness with which details can be chronicled if written at the time the events occur.

2. Make a list on the blackboard of the different records preserved in the Historian's Office. What is the value of each (1) to a

writer of biography or family history? (2) to a genealogist?

3. What is the value of early Branch records now housed in the Church Historian's Office? How are these being made accessible?

4. How could you utilize the *Journal History* in compiling a life sketch of a Utah pioneer?

OPEN SUNDAY

For February 23, 1941

RELIGIOUS REMARKABLES

By R. O. BERG
and E. W. PHILLIPS

DURING 1938 MORE THAN 28,000,000 COPIES OF THE BIBLE, OR PORTIONS OF IT, WERE SOLD OVER THE WORLD, USING 1021 LANGUAGES.



BIBLE FACTS:
FIVE AUTOMOBILE PARTS ARE NAMED IN ONE CHAPTER OF THE BIBLE: "HOODS," "RINGS," "TIRES," "CHAINS," "MUFFLERS."

ISAIAH
3:18-23

SAINT PETER

THE SAINT MOST POPULAR IN ENGLAND, HAS MORE THAN 1140 CHURCHES DEDICATED TO HIS HONOR.



GLoucester Cathedral,
DEDICATED TO ST. PETER.

R. O. BERG
Religious News Service



The Gospel Message



FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERS AND PROSPECTIVE MISSIONARIES

General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett

LESSONS FOR FEBRUARY, 1941 INTRODUCING THE RESTORED GOSPEL TO PROTESTANT MODERNISTS (Continued)

Lesson 4. For February 2, 1941

This period is turned over to the students appointed a week previous for a cottage meeting or other informal discussion gathering. The group will represent Latter-day Saints attempting to interest Protestant "modernists" in the Church of Jesus Christ of Latter-day Saints.

The teacher should reserve five minutes at the close of the period for criticisms and suggestions and for new assignments.

Assignments:

The next class hour will be devoted to the problem of teaching the Gospel to people of the Catholic faith.

1. Assign one member to report upon the number of Catholics in your community, state, and nation.

2. Assign a Committee to interview one or more Catholics to ascertain what wholesome things such individuals may have observed in Mormonism. List them.

3. Ask the entire class membership to reflect on the problem of how to interest Catholics in studying the Church of Jesus Christ of Latter-day Saints.

TEACHING THE GOSPEL TO MEMBERS OF THE CATHOLIC FAITH

Lesson 5. For February 9, 1941

Text:

The Gospel Message (Department Manual) part II, chapter 3. "What Mormonism Has to Offer Catholics".

Objective:

To lead students into the practice of making intelligent Gospel approaches to people of Catholic faith.

Suggestive Procedure:

Step 1. Stimulate an interest in the problem of teaching the Gospel to Catholics. The following are suggestive methods of doing this:

a. The question approach. Questions such as the following may be asked. Do not expect

complete answers during step one. It is the inability on the part of the students to answer these questions which motivates them to take step No. 2.

What beliefs do Latter-day Saints have in common with Catholics?

1. Do Catholics profess a belief in the original Church organization, doctrines, and ordinances established by Jesus?

2. Do the Catholics accept the Bible as Authority?

3. What are the essential differences between Catholics and Mormons?

4. What can Mormonism contribute to Catholics?

b. The story-problem approach: In 1851 missionaries of the Mormon Church carried the Gospel into various parts of Europe. Among the Protestants they met with great success, but among the Catholics of both northern and southern Europe the result was generally a failure. Why did the missionary approaches used successfully with the Protestants fail when applied to Catholics?

Step 2. Having aroused class interest in the problem we are ready for the next step. Have students read silently in class, the material in the Department Manual. While this is being done the instructor should outline this material on the blackboard or should list there some additional material he may have other than that in the manual.

Step 3. Have previously assigned reports given by individual students and by the committee.

Step 4. Return to the unanswered questions or problem of step 1 for further discussion.

Step 5. List on the blackboard various approaches to Catholics which might cause them to investigate the Church of Jesus Christ of Latter-day Saints.

Step 6. Make careful assignments for next Sunday (Be sure and reserve ample time for this even if some questions remain unanswered.) The next class period will be devoted to a practical application of the knowledge gained this week. It is suggested that four to six class members be selected to act as missionaries while the remainder of the class represent the position of the Catholics. (This position should not be an antagonistic one, but rather one of honest inquiry.)

The missionaries may hold a hall meeting, cottage meeting, or divide the class into groups for Gospel conversations. When the latter is done, the groups may meet in separate corners of the room and if the members talk quietly they will not disturb one another. The missionaries selected should rotate from one group to another. The missionaries should prepare short talks following the suggested approaches worked out by the class during this period. These should be carefully outlined and if possible looked over by the instructor before being given.

TEACHING THE GOSPEL TO MEMBERS OF THE CATHOLIC FAITH (Continued)

Lesson 6. For February 16, 1941

This class period should be devoted entirely to student talks and conversations worked out the previous Sunday and aimed at interesting Catholics in Mormonism. (See preceding lesson for suggestive assignments.) By no means should the teacher deprive the class of this opportunity for activity.

Five minutes at the close of the hour should be reserved by the instructor for criticism and suggestions and for the new assignments.

Suggestive Assignments:

The next class hour will be devoted to a study of how to introduce the Gospel to people who are non-church members.

1. Assign one student to report on the approximate numbers of non-church people in your community, state and nation.

2. Assign a student committee to interview one or more non-church members to ascertain their reasons for not actively joining a church.

3. Have the entire class reflect on the problem, "Why are there so many people who are non-church members?"

OPEN SUNDAY

For February 23, 1941

This period should be used to make up any class period missed due to stake conferences or other causes.

"I want to say to every man the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens."

—Words of Brigham Young.

FRANCIS ASBURY

1745-1816, AMERICA'S FIRST
METHODIST BISHOP, ALTHOUGH

HE TRAVELED SO
CONTINUOUSLY
FOR 45 YEARS

THAT HE
MAINTAINED
NO HOME
OR EVEN HIRED
LODGINGS, WAS
SO WELL KNOWN
THAT A LETTER
ADDRESSED TO
"REVEREND
BISHOP ASBURY,
NORTH AMERICA,"
WAS DELIVERED
TO HIM.

R. O. BERG-

Religious News Service





Advanced Seniors



Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH

For Young Men and Women 17 and 18 Years of Age

General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade

LESSONS FOR FEBRUARY, 1941 MORMONISM AND CHARACTER FORMATION

Enrichment Materials:

Lesson 4. For February 2, 1941

Problem:

How Can Religion Assist Me In Building My Character?

Text:

Lesson Manual, Lesson 4.

References:

Church Supplement, *Deseret News*, September 29, 1934 (Devoted to Anthony W. Ivins); *Deseret News*, Sunday, April 23, 1934 (special edition announcing the death of Anthony W. Ivins); Young, *Discourses* (L. D. S. Seminary text); Shakespeare, *Macbeth* (any edition).

Objective:

To show that whole-hearted affiliation with the Church will develop desirable character traits.

Methodology:

A variety of activities will fit this lesson:

*1. One of the older men intimately associated with President Ivins may be invited to the class for a short talk (do not lose sight of the lesson in discussing President Ivins).

*2. Students may report the life of President Ivins (see citations above and Jenson's *Biographical Encyclopedia*).

*3. Students may cite incidents to show how religion has influenced themselves and others in shaping character.

*4. Students may compile a list of world's notables known to be religious (Washington, Lincoln, Henry Ford, John D. Rockefeller, etc.).

*5. Students may compile a list of Church leaders made by their Church activities (Joseph Smith, Brigham Young, John Taylor, C. C. Rich, etc.).

*6. Students may suggest local stake leaders, whose characters were strikingly influenced by religious experiences.

*7. A student may tell the story of Grenfell.

*Advanced assignments.

*8. A student may tell the story of Macbeth, reading telling excerpts.

9. Engage in some community singing. See songs listed below.

1. Washington's Faith:

Washington was a deeply religious man, although, on analysis, the theologian might not find him strictly orthodox. But his firm trust in the beneficence of a Higher Power is abundantly shown in numerous passages culled from private letters to his personal friends.

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude to acknowledge his obligations."

"The great Ruler of events will not permit the happiness of so many millions to be destroyed."

"But as the All-Wise Disposer of events has hitherto watched over my steps, I trust, that in the important one I may be soon called upon to take, He will mark the course so plainly that I cannot mistake the way."

"At disappointments and losses which are the effects of providential acts, I never repine, because I am sure the All-Wise Disposer of events knows better than we do, what is best for us, or what we deserve."—(*Literary Digest*, October 3, 1931.)

2. The Bible. Desirable character portrayals:

a. Mark 10:17-25.

b. Matthew 6:19-24.

c. Matthew 25:31-46.

3. Songs (numbers refer to *Deseret Sunday School Song Book*):

No. 118, Do What Is Right.

No. 65, Ere You Left Your Room.

No. 159, I'll Serve the Lord While I Am Young.

CHRISTIAN CHARACTER

Lesson 5. For February 9, 1941

Problem:

What Ideals Extolled by Christ Should Influence Me?

Text:

Lesson Manual, Lesson 5.

References:

Milton Bennion, *Moral Teachings of the New Testament*, Chapter V. General and Typical Standards, Chapter X, The Rela-

tion of Thought to Action, Chapter XIII, Love, the First Great Commandment, and Chapter XX, Moral Courage; Inge, *Christian Ethics and Modern Problems*, Chapter II, The Ethics of the New Testament; I Corinthians, Chapter XIII.

Objective:

(a) To reveal the God-like attributes of the real Christian and (b) to show the real sins of hypocrisy, hard-heartedness, and worldliness.

Methodology:

1. Considerable time should be spent in a socialized recitation. The following questions are merely suggestive:

* (a) How did Jesus reveal the character and nature of God the Father? Retell incidents in which Christ challenged the narrow mores and folkways of His day as the story of the Good Samaritan, (Luke 10), the denunciation of Pharisees (Mark 7 and Luke 6), the sinning woman (Luke 7), etc. (See Bennion, Chapter XX).

* (b) What is the kernel of the teachings of Jesus?

* (c) Why does Jesus abhor (1) hypocrisy, (2) hard-heartedness, and (3) worldliness?

* (d) What evidence do we see round about us of these three sins? What is the remedy in each instance?

* (e) Why should a Mormon keep "unspotted from the sins of the world?" What are these?

* 2. Some student should prepare to read aloud I Corinthians 13:1-13 (substituting love for charity, commonly conceded to be the better translation).

3. Consider the two questions in the Lesson Manual.

(1) How may you cultivate the God-like attribute of love?

(2) How can you demonstrate love in your actual life situations? Consider the case of Anthony W. Ivins and others.

4. Engage in "community singing". See songs below. Where possible, have the chorister use these songs in opening and closing exercises, for sacramental music, and for song practice. *Read the words when it is impossible to sing the selections.*

Enrichment Materials:

1. Scriptures—passages revealing the true character of Jesus (contrast and compare various accounts of the same incidents).

2. Songs (see note above).

No. 115, How Great the Wisdom and the Love (excellent sacramental music); No. 45, In Remembrance of Thy Suffering; No. 35, Sweet is the Work; No. 37, Sowing; No.

46, Love at Home; No. 48, Scatter Seeds of Kindness; No. 67, Angry Words! Oh, Let Them Never.

MORMONISM AND EDUCATION

Lesson 6. For February 16, 1941

Problem:

How Much and What Type of Education Does My Church Sponsor?

Text:

Lesson Manual, Lesson 6.

References:

Harris, "Attitude of Latter-day Saints Toward Education," *Deseret News*, December 21, 1931 (Church Supplement); Forsyth, "B. Y. U. Graduates Surpass Parents in Church Record," *Deseret News*, October 13, 1934 (Church Supplement); Wahlquist, "Relation of the State to Religious Education," *Deseret News*, February 10, 1934 (Church Supplement); L. L. Bennion, *What About Religion?* Chapter XVI, Y. W. M. I. A., 1934.

Objective:

To see the Church as an educational institution, giving opportunities for types of training neglected elsewhere.

Methodology:

1. Use the questions (see Lesson Quarterly) as the basis for a socialized recitation. Note that No. 5 calls for an advanced assignment. Several lists should be placed on the blackboard during previous discussion.

* 2. Discuss early church leaders as examples of "educated persons" — Joseph Smith, Brigham Young, Orson Pratt, etc.

* 3. Why do you regard Carl G. Maeser as an outstanding educator? (See his *Fire-side and School*).

* 4. Advantages of continuing in school; high school and college (make lists on the blackboard).

* 5. Emphasize the value of attendance at L. D. S. Seminaries and Institutes.

Enrichment Materials:

1. Pictures of Church schools, seminaries, and institutes. See various issues of *The Improvement Era*.

2. Excerpts of sermons at funeral of Anthony W. Ivins.

(a) President Franklin S. Harris said:

* Advanced assignments.

* Advanced assignment for special report

"Of all men, despite his lack of formal educational training, I found that he knew the most about what I was attempting to teach to my students

"In our little parties [in Mexico] of young people . . . he knew more birds, always knew more flowers than anyone else. If a question arose as to a literary passage, he would go into his well-stocked library and read us the passage." (*Salt Lake Tribune*, September 28, 1934.)

(b) President E. G. Peterson said:

"We knew him as a sound thinker, a scholar at heart, whose methods of reasoning were those of all good intellectuals He had a profound respect for science He once said that scientists could not make discov-

eries too fast to suit him. Those discoveries, evidences of man's conquest of the earth, he compounded into his vast and rich understanding." (*Salt Lake Tribune*, September 28, 1934.)

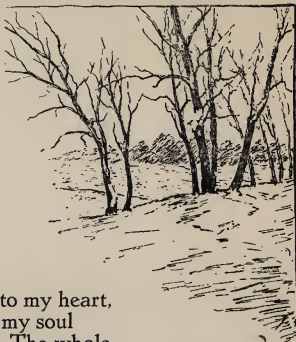
"He loved justice with a deep and abiding joy. As he loved truth, he despised evil. His life was a fight against evil None of us will ever know a more righteous man." (*Deseret News*, September 27, 1934.) (See *Characteristics of the Ideally Educated Man*, this issue.

OPEN SUNDAY

For February 23, 1941

My Country

By Della Adams Leitner



Sometimes there comes a surge into my heart,
A wave immersing me that cleans my soul
From selfishness and discontent. The whole
Of life seems finer and old doubts depart
As thoughts of gratitude these musings start,—
This is my country, here I live, am free
From tyranny and curse of anarchy;
Here I can be my best and do my part.

My country—land of liberty and light,
Still young as countries live in history;
Past adolescence to youth's buoyant might,—
May this grave time of opportunity
To prove the high ideals which you give
Make all the world a better place to live.



Seniors



Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

LESSONS FOR FEBRUARY, 1941 ETERNAL LIFE AND UNIVERSAL SALVATION

Lesson 5. FOR February 2, 1941

Problem:

How does the Gospel Plan operate in relation to the eternal nature of man's existence?

Objective:

To increase our understanding of the eternal life of mankind and the changes through which man passes in the endless journey of life; also, to gain an understanding and an appreciation of the nature and purposes of the Gospel Plan and how it operates in relationship to the different stages of man's eternal existence.

Point of View:

This lesson is not intended to be a detailed treatise on this important subject. It is, in fact, scarcely more than a brief sketch or outline of the various stages of eternal life with only a mention of the Gospel Plan as being the most important factor for earth beings. In this lesson the following conditions are mentioned: intelligences, pre-existence, the Council in Heaven, earth-life, Paradise, the resurrection, the fall, the atonement, work for the dead, the Gospel Plan, and post-mortal life. It is true that each of these is sufficiently comprehensive for one or more separate lessons, but the purpose here is to present an overview or harmonious picture of the whole situation rather than to enter into an analysis or detailed study of its parts.

The glorious concept of eternal life and progress as taught in the Church of Jesus Christ of Latter-day Saints is unique in the religious philosophies of the world today. It is, however, not a product of the human mind, but a divinely revealed fact which enables man to understand his earth status and to regulate his life in accordance with eternal principles which will insure his salvation and happiness. There is much beauty in this lofty concept of life and a knowledge of it should inspire more wholesome conduct and joyful living among those who understand its beauty.

Problems and Questions:

1. How do you account for the fact that

there are many people upon the earth who do not understand the principles of eternal life and progress?

2. Do the principles of the Gospel Plan operate in the other phases of man's existences besides his earth-life?

3. How might a proper understanding of eternal life and the Gospel Plan influence the lives of those who believe?

4. Discuss the statement: "There was no beginning and there will be no end." The words "beginning" and "end" are used in the Scriptures in connection with this earth.

5. What is the relation of man's intelligence to God's intelligence?

6. Make a chart showing the different stages in man's development.

7. Discuss the inter-relation and inter-dependence of the various stages in man's development.

8. Discuss the part of Jesus Christ in the plan of eternal progress for mankind.

9. Why does God give man the right to choose his own course, even though it may result in mistakes which retard and damage his progress?

10. Why is temple work necessary in order that the Gospel plan be entirely just, reasonable and equitable?

11. Contrast the Mormon doctrine with the belief that "man is born in sin and is carnal, sensual and devilish."

12. In what way is eternal progress conditioned by group advancement as well as individual advancement?

13. What are the "first principles and ordinances of the Gospel" and what part do they play in the Gospel Plan?

14. Can a person who is obedient to the laws of the gospel stand still or retrograde in life?

Suggestions:

1. Dozens of splendid poems on death and immortality can be found in the public libraries, school libraries, past numbers of the Church magazines, and elsewhere. Collect some of these and analyze the thoughts which are given in them.

2. A week or two previous to this lesson the pupils might be asked to begin listing the questions they have concerning pre-mortal,

mortal and post-mortal life. These questions could be listed on the blackboard to serve as a guide in what to look for when the class reads the lesson from the manual. Those not answered could be considered later.

3. As a class group, make a list of items which would be of comfort to members of a family who had lost a loved one. Decide on a hypothetical case and discuss the items of the eternal plan which should and should not be emphasized in funeral sermons.

4. After the lesson has been read and discussed, have each pupil write a question on a slip of paper and shake the slips in a box. In turn the pupils may draw one of the questions from the box and discuss it briefly before the class.

5. Pupils of this age enjoy putting together broken sentences. True sentences about important phases of the lesson should be prepared beforehand. Half of a sentence should be written on one slip of paper, the other half of the sentence on another slip, and so on until all the statements are broken. After thorough mixing, it is educational and interesting to put together the slips which match. If duplicate sets of broken sentences are prepared the class may divide into groups and compete with each other.

6. It would be of interest in connection with this lesson to have some capable person or pupil give a brief review of Nephi Anderson's book, *Added Upon*.

7. If the suggestion is tactfully made and motivated properly several pupils of the class will usually volunteer to hunt for scriptural references on the lesson topics. In many of their homes are to be found scriptural concordances, compendiums and indexes which would give them aid. Such complications of scripture would be interesting to consider in class.

References:

Widtsoe, John A., *Program of the Church of Jesus Christ of Latter-day Saints*, Chapters 27 to 33.

(At the end of each chapter are listed questions and numerous scriptural and other references).

L. D. S. Church History and Doctrine, "The Gospel Plan of Life," p. 65-74.

(This is a Teacher Manual published by the L. D. S. Dept. of Education, 1940 and used in the Senior Seminaries of the Church. There are good outlines, questions, suggestions and references.)

Smith, Joseph F., *Gospel Doctrine*, Chapter 2.

EARTH LIFE—A PREPARATION FOR ETERNAL LIFE

Lesson 6. For February 9, 1941

Problem:

What are the activities and experiences of this earth-life which are of the greatest relative importance when we understand the eternal nature of life?

Objective:

To develop within us an appreciation of the importance of this earth-life in our eternal journey and to gain some understanding of what experiences and factors of earth-life contribute most to our progress hereafter, that we might be motivated to pay more attention to the things which will bring us the greatest happiness and advancement.

Point of View:

The greatest part of the reading material for this lesson is an illustrative story which has considerable appeal to many people. No claim is made that the story and its application are faultless. It could be criticized, but it is an effective point of departure for the analysis of and discussion of the problem relating to the importance of earth activities in our climb along the road of progress. This lesson should serve to emphasize and to illustrate one phase of the previous lesson. This phase is one of the greatest consequence because it deals with our lives in the stage of development in which we now find ourselves—earth-life. This is full of "traps" and "mirages" which are to be found in such attractive places that we fail to shun them as we should. It is well to consider occasionally our bearings. Do we tread on dangerous ground? Is the compass of the Gospel being put to proper use in guiding our lives? Do we need to reconstruct our standards of value?

Problems and Questions:

1. Why is it of great importance for us to understand the relationship of earth-life to the other stages in eternal progression?

2. In what way does man have free agency?

3. If the Gospel is a "compass" for man's guidance, how is it that more people do not follow its teachings?

4. Compare the time that man spends in earth-life to the time he spends in the other stages of his development.

5. Make a list of the factors and influences about us which may cause us to abandon the Gospel Plan.

6. In what way is wealth a blessing? How may wealth be dangerous?

7. Make a list of activities which help build "treasures in the life to come."

8. In what ways was the "herder" of the fable like many of us?

9. Discuss the 7th Sec. of the *Doctrine and Covenants* which tells of the "degrees of glory."

Suggestions:

1. There is another old story which might be interesting to consider along with this lesson:

A very rich man who had lived in an elaborate mansion, died the same night as did one of his gardeners who had lived in a hovel on the rich man's estate. They knocked together at St. Peter's gates and begged for entrance into heaven. After establishing their identities they were committed into the hands of a guide who was instructed to take each to his house in heaven. They walked along together. The guide halted before a spacious and beautiful building. He turned to the gardener and said: "Here is your home, you have builded well. May your happiness be complete therein."

"That's a beautiful house for one so unfamiliar with luxury," thought the rich man to himself, "my heavenly home must be glorious beyond anything I can imagine."

The guide and the rich man walked on through the district of spacious homes into sections where the houses became increasingly smaller and more neglected. The guide stopped before an unsightly "shack." He said, "Here is your home, enter into it and take possession."

In a state of desperation and consternation the rich man cried, "Surely you have made a mistake, this cannot be mine, you have given my house to my gardener; this house should be his!"

The guide made answer: "No, there has been no mistake. This is your house. The other one belonged to your gardener. We build the houses in heaven from the material you send up to us from earth. It is regrettable that you did not send us more material with which to build."

Apply this story to life and point out how it might be a good analogy.

2. Use some of the suggestions listed in the previous lesson.

3. Part of the period might well be used to complete some of the problems which must have been neglected in connection with the previous lesson.

References:

Doctrine and Covenants, Sec. 76.

Smith, Jos. Fielding, *Teachings of the Prophet Joseph Smith*, p. 56.

Ballard, M. J. "The Three Degrees of Glory," (a small pamphlet giving an address by Apostle Ballard).

Widtsøe, John A. *A Rational Theology*, Chapter 7.

Doctrine and Covenants Commentary, Sec. 76.

Also see references listed for previous lesson.

THE COURSE OF THE GOSPEL ON THE EARTH

Lesson 7. For February 16, 1941

Problem:

What is the history of the Gospel Plan from the time it was first given to men on this earth until the present time?

Objective:

To increase our knowledge about the Gospel dispensations that have transpired since the days of Adam, that we might more fully appreciate our heritage and responsibility as Church members living during the great present dispensation.

Point of View:

Again, this lesson is an overview of a wide area. It should be presented in such a manner that it gives a harmonious picture of the whole field. No part should be unduly emphasized. There is no gospel without priesthood or authority. Man's wickedness has at various times broken that authority so that it was taken from the earth. At other times the Gospel plan has been submerged under wickedness where it could not function.

But God did not desert His children even though they chose to desert Him. "The history of the world could well be told in terms of successive apostasies from Gospel, and as many restorations of it, through the mercy of God."

—John A. Widtsøe.

Questions and Problems:

1. The Gospel was taught to Adam and since that time there has been a succession of apostasies and restorations. Discuss this view and compare it with belief of many people that religion has come about by an evolutionary growth from a very primitive state to its present status.

2. How can one explain the fact that people have departed from truth and taken sides with sin and error?

3. Are men who have failed to accept the Gospel in the dispensations in which they lived, eternally condemned?

4. What seems to be the great contributions of the several Gospel dispensations?

5. Are human beings necessarily evil because they refuse to accept the Gospel?

6. Why is authority necessary in order for the Gospel to function in the saving of human beings?

7. Why were new dispensations established at times even when there had been no break in the line for the priesthood?

8. There have been "chosen people" in nearly every Gospel dispensation. What does it mean to be a "chosen people?"

9. How does a person know that he has the power to act on earth in the name of Jesus Christ?

10. How might one account for the fact that nearly every philosophy of life which has been proposed by man has in it some truths?

11. Why free agency? Doesn't it only result in disharmony, confusion and retardation of human progress towards perfection?

12. What are the methods God uses in restoring His Gospel when it becomes a necessity to do so?

Suggestions:

1. Each Gospel Dispensation has in it certain characters and events which when known makes that period seem more real and full of meaning. It would be helpful to have seven pupils each prepare an interesting sketch and discussion of one of the different dispensations.

2. Use a period for supervised study. Place an outline of the lesson or a set of interesting questions on the blackboard, or give a guide sheet to each pupil explaining what he should look for as he reads the lesson. Then distribute manuals so each pupil has access to one. All read and study the lesson at the same time. Those who read the most rapidly and thus finish first could be permitted to read from other references which are provided by the teacher, or those who complete the studying before everyone is ready for discussion could be asked to list questions which they would like discussed in addition to those already given. Or the faster pupils could be permitted to formulate a set of true-false or some other type of problems which could be administered to the whole group as a means of review for them.

(Such exercises necessitate the procuring beforehand of pencils, paper, etc. which are to be used.)

References:

Widtsoe, John A., *Program of the Church*, Chapter 35. *A Rational Theology*, Chapter 11.

Talmage, James E. *The Vitality of Mormonism*, pp. 33-36. *The Articles of Faith*, pp. 198-203.

Roberts, B. H. *The Seventy's Course in Theology*, 2nd year.

"Outline History of the Dispensations of the Gospel."

Whitney, Orson F. *Gospel Themes*, "The Gospel Dispensations," pp. 88-140.

THE LATTER-DAY RESTORATION

Lesson 8. For February 23, 1941

Problem:

Why was a Gospel restoration in modern times necessary and how was it accomplished?

Objective:

To gain a knowledge of the conditions which made the restoration of a Gospel dispensation imperative in modern times. Also to become better acquainted with the conditions incident to the beginning of the last dispensation. Such a knowledge and understanding should lead us to more fully appreciate the importance of the times in which we live and motivate us to take advantage of the opportunities which are ours because of the Gospel.

Point of View:

Most of this lesson deals with the apostacy from the Church of Christ which made the restoration necessary. The facts regarding the apostacy and the restoration to Joseph Smith should be regarded and presented in a positive and constructive manner and not treated as something that is hard to believe and that has to be proved. Those who have accepted the restored Gospel are indeed a "chosen people" and we are expected to know the facts regarding the restoration and the reasons for it.

Problems and Questions:

1. Of what service were Luther, Knox, Calvin and other like characters in the restoration of the Gospel by Joseph Smith?

2. Point out some of the changes that took place in so-called Christianity from the time of Christ until the Lord talked to Joseph Smith in 1820.

3. What are the reasons the Lord would chose to make the restoration through a boy such as Joseph Smith?

4. What was really returned to the earth by the restoration?

5. What conditions of learning prevailed during the dark ages?

6. Why did the clergy and the existing church fight against the printing of the Bible when such was proposed?

7. How did the discovery of America assist in the preparation for the restoration of the Gospel?

8. Are the Mormons the only people who claim that there was an apostacy from the Church as established at the time of Christ?

9. What were the immediate conditions that led up to the first vision to Joseph Smith?

(Continued on page 592)



Advanced Juniors



Subject: THE CHURCH OF CHRIST
For Boys and Girls 14 Years of Age

General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

CONCERT RECITATION FOR FEBRUARY

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's the same shall save it." (Mark 8:35)

LESSONS FOR FEBRUARY, 1941

PETER—THE MAN WHO LOVED JESUS

Lesson 4. For February 2, 1941

Objective:

Weaknesses and mistakes will be forgiven and overcome if one's heart is right and one's character is true.

References:

David O. McKay, *Ancient Apostles*, chapters 3, 5, 6, 9; Acts 4:1-13; 5: 17-42, and 12: 1-19.

The teacher should familiarize himself with the setting of each reference in the student Manual and thus enrich the reference with human interest.

Organization of Material:

I. Peter's limitations.

Let the students retell the stories of Peter's denial of Jesus, the rebuke he received for defending Jesus with the sword, and his loss of faith while walking towards Jesus on the water. Have the class suggest why they think Peter acted as he did under the circumstances.

II. Jesus' choice of Peter as chief of the Twelve despite his mistakes.

Have the students give illustrations of the high esteem in which Jesus held Peter as illustrated in the important mission He gave him, "Feed my sheep" and the important questions He asked him, "Lovest thou me?" and "Whom sayest thou that I am?"

If students can be made to see the mistakes of Peter and yet realize the greatness of his mission they will be very eager to look for his virtues which merited his high calling.

III. Peter's virtues and strength.

The student Manual is quite replete with illustrations of Peter's greatness

and loveliness. Give each illustration its proper and picturesque setting and let it speak for itself.

The teacher may well indicate the close relationship between the virtues of Peter, such as his courage, impulsiveness, loyalty, willingness to follow and obey, and his ability to take criticism and improve his character.

Enrichment Material:

A large reproduction of a picture of Peter by a great artist will reveal his virtues, strength and devotion. Let the students characterize the man as you hold it before them. Give them the various names which Peter had, and the significance of each: Simon-bar-Jonah, Simon, son of Jonah; Cephas—Aramaic word meaning a stone in the spoken language of Jesus; Peter—from Greek, "Petros", meaning rock, a name given to Simon-bar-Jonah by Jesus upon their first meeting. John 1:40-42.

Subject for Talks:

- (1) Peter's courage.
- (2) Peter's eager devotion.
- (3) Peter's love for Jesus.
- (4) "If one's heart is right".

Application:

Students of 14 years are still idealistic and hero-worshipping in spirit. They are also old enough to have become discouraged with their own limitations and adolescent awkwardness. This lesson on Peter is a glorious means of developing the feeling in them that the Lord loves a loyal and devoted heart, that He can make strong men and women out of willing boys and girls.

INTRODUCING PETER'S FELLOW DISCIPLES

Lesson 5. For February 9, 1941

Objective:

To reveal some of the qualities of character which Jesus appreciates in His disciples.

References:

McKay, *Ancient Apostles*, pp. 117-128; Talmage, *Jesus the Christ*, pp. 217-229. See Hastings, *Dictionary of the Bible*, under the name of each apostle referred to in the lesson.

Organization of Material:

Introduction—References to the disciples of Jesus, Peter excepted to some degree, are very few, brief, and scattered throughout the Gospels. These men are little more than names in the student's mind, and will remain such unless we can create some human interest in them and bring attention to some of their known qualities and experiences.

It might create interest to begin the lesson by writing the names of the Twelve on the blackboard again. Then quickly review how Jesus names Simon-bar-Jonah, Cephas or Peter, meaning rock, to symbolize his strength and some of his other great qualities. Then suggest that the class inquire about others of the Twelve. What was Jesus' relationship to them? Or what did their strength of character consist of?

- I. James.
 - a. Named a "Son of thunder" (Mark 3:14-17.)
 - b. An illustration of his temperament (Luke 9:51-56.)
 - c. A martyr (Acts 12:2-3.)
- II. John.
 - a. A "Son of Thunder" (Mark 3:17.)
 - b. An illustration of ambition, and a great lesson (Matt. 20:20-28.)
 - c. His great and righteous desire (John 21:20-23.)
 - d. His relationship to Mary, the Mother of Jesus (John 19:15-27.)
- III. Nathanael.
 - a. The interesting story of Nathanael's curiosity and its appeasement (John: 1:43-51.)
 - b. The meaning of being guileless.
 - c. How being without guile qualifies one for the ministry.
- IV. Thomas.
 - a. Story of his critical nature.
 - b. Story of his courage.
 - c. The value of doubt when it leads to inquiry and truth.
- V. Others of the Twelve.

Enrichment Material:

Get pictures of the Twelve by master artists and let the students characterize those mentioned in the lesson.

Read and familiarize yourself with the setting of each reference in the student manual.

Any good Bible dictionary will give you the essential facts and traditions which surround each man under discussion.

Since little is known about them, we suggest you leave tradition alone almost entirely, and amplify all the more the choice references to these men in the New Testament itself.

Application:

Two and one-half minute talks:

1. Greater love hath no man than this, that a man lay down his life for his friends (John 15:13), with special reference to Thomas in John 11:16.

2. Whosoever will be great among you let him be your minister (Matt. 20:20-28).

A number of fine applications can be made in this lesson if it is properly developed: A love for these characters in the text, an appreciation of their strong qualities and an understanding of how John and James each made virtues out of what might have been limitations in their characters.

PREPARATION FOR THE MINISTRY**Lesson 6. For February 16, 1941****Objective:**

To inspire the student to prepare himself for service to his Church.

References:

McKay, *Ancient Apostles*, Lesson VIII. Illustrations from the Gospels indicated below in the enrichment material.

Organization of Material:

I. Introduction:
Invite the students to describe the training necessary for preparation in any profession or vocation today, e. g. medicine, law, teaching, aviation, engineering, farming. Let them evaluate the relative importance of such work and that of teaching the Gospel. (Guard against making the vocations unimportant: In the L. D. S. Church one can be both a business man and a Church worker. Our aim in this lesson is to inspire preparation for the latter without disparaging the former.) With this setting students can well launch into a discussion of preparation for service for Jesus.

Lessons in Leadership

In the student-manual we have purposely left it to the students to discover the significance of the incidents quoted. The teacher can provoke their thinking and enlarge their appreciations. We suggest that the teacher first of all be sure students understand the circumstances of each incident discussed in class. The following are ways in which Jesus prepared the Twelve:

1. The Woman Who Touched Jesus' Garment.

This is a beautiful illustration of how sensitive Jesus was to the touch of faith, whereas the apostles saw and felt only the multitude pressing in upon them. The Twelve

had yet to learn to understand people's needs as Jesus knew them. Jesus loved people. Every person was sacred in His eyes because each is a child of God. Through the three years of His ministry Jesus was revealing again and again to His disciples the worth of souls.

2. Washing the disciples' feet.

This was an unforgettable lesson in humility given the Twelve by Jesus whom they worshipped as God. Time and time again in many ways Jesus tried to impress the disciples with His spirit of love and service.

Both students and teachers will find other illustrations of other great lessons in leadership in the Gospels. We suggest you do not superficially name as many as possible, but select a few choice ones and discover and reveal their deeper meaning.

II. Ordination to the Priesthood.

This cannot be a complete discussion on Priesthood. The aim should be to stress its significance in teaching the Gospel and establishing the Church.

III. The Comforter.

Our next lesson will deal largely with the influence of the Holy Ghost in the lives of the Apostles. In this lesson restrict the discussion to the mission of the Holy Ghost in general, and to the fact that it was necessary that the Twelve be equipped with this Spirit when they took the Gospel to the world.

Enrichment Material:

Supplement the story in Mark 4:24-34 with John 21:15-17. Supplement John 13:4-13 with Matt. 20:20-28. References on the Holy Ghost: John 16:13; 14:6; 1 Cor. 12:1-3 and Moroni 10:3-5.

Application:

One of the biggest problems in our Church today is to get competent and responsible workers to man our vast organization. Many missionaries go out unprepared. Teachers sometimes fail to make adequate preparation. This lesson ought to leave the student with a knowledge of the extensive and varied preparations the Twelve made, and with a desire to make an equally adequate preparation for his own service to the Church.

FIRE FROM HEAVEN

Lesson 7. For February 23, 1941

Objective:

To increase faith in the powerful influence of the gift of the Holy Ghost in one's life.

References:

Talmage, *Jesus the Christ*, pp. 702-706.

This and several lessons to follow will deal with material found in Acts. The teacher will

do well to familiarize himself with the Book of Acts as a whole. Chapters 1 to 12 deal largely with Peter. Chapters 13 to the end of the book tell the story of Paul. The Book of Acts is the most historical of all New Testament books. In it the life and history of the early Church are described quite well.

Organization of Material:

Introduction

Have a student lay the background for this lesson by briefly reviewing the story of Christ's appearance to the Twelve after His resurrection—Luke 24.

Another student might well review the material in Acts 1, particularly the choosing of Matthias to fill the vacancy among the Twelve caused by the unfaithfulness of Judas Iscariot.

I. "Fire From Heaven."

Why did Jesus command the Twelve to wait with their preaching and teaching until the Holy Ghost would be given them? This question should lead to a discussion of the mission and gifts of the Holy Ghost.

II. A Contrast in Personality.

The change which took place in Peter after he received the gift of the Holy Ghost is a striking illustration of the power and influence of this gift. Peter not only spoke in tongues, but had faith, conviction, assurance, testimony and a love for the Gospel. Later chapters in Acts reveal his power of discernment and his patience and long suffering. The account in Acts of the establishment of the Church is replete with evidence of the presence of the blessings which come from the Holy Ghost.

III. A Great Sermon.

Acts 2:37-39 is a vital statement of the steps one must take to accept Jesus—This is a good place to begin to associate the ancient pristine Church with the Restored Church. (Read IV Article of Faith and compare with Acts 2:37-39).

Enrichment Material:

Late in his life President Wilford Woodruff delivered a powerful sermon on the necessity of having the Holy Ghost. The sermon was published in the *Deseret News Weekly*, Vol. 18, No. 53 and is now available at the Deseret Book Company in separate pamphlet form and entitled "The Sermon". His journal also contains illustrations of the influence of the Holy Ghost in his life.

The day of Pentecost occurred probably

(Continued on page 585)



Juniors ~



Subject: THE LIFE OF CHRIST
For Boys and Girls 12 and 13 Years of Age

General Board Committee: Junius F. Tribe, Wallace F. Bennett and Wendell J. Ashton

CONCERT RECITATION FOR FEBRUARY

(Luke, Chapter 4, Verse 8)

"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."

LESSONS FOR FEBRUARY, 1941

Suggestions for Two-and-One-Half-Minute Talks:

1. Zacharias in the Temple. (Tell who he was, what his duties were, and what occurred at the altar.)

2. The Naming of John. (Tell what the people wanted the child named and what Elizabeth wanted it named. How did Zacharias settle the matter? What did he say when he regained his power of speech?)

3. The Great Missionary. (Tell about John's work as a preacher of righteousness.)

4. The Meeting of John and Jesus. (What did John say when he saw Jesus coming near? What occurred at the baptism?)

5. Jesus in the Wilderness. (Tell about His fasting and His communing with His Father.)

6. The Three Temptations. (To what three great desires did Satan appeal? What had Jesus learned that helped Him to overcome these temptations?)

JOHN THE BAPTIST

Lesson 4. For February 2, 1941

Objective:

To show that the Lord makes use of righteous people in working out His plans.

Texts:

Luke 1: 5-23, and 57-80; Weed, *A Life of Christ for the Young*, Chapter 11.

Supplementary References:

Talmage, *Jesus the Christ*, Chapter 7; Dummelow, *One Volume Bible Commentary*, pp. 737-740.

Outline:

- I. Zacharias was a priest in the Temple.
 - a. He was a righteous man.

- b. He was selected to perform a sacred duty.

- II. An angel brought him an important message.

- a. Zacharias was afraid.

- b. He and his wife were promised a son.

- c. Zacharias doubted the promise.

- d. His speech was taken from him, as a sign.

- III. The promised child was born.

- a. He was named John.

- b. Zacharias regained his power of speech.

- c. He blessed the child and prophesied.

Suggestions for Teaching:

If it is possible, consult a Bible dictionary or commentary in order to obtain an explanation of the ceremonies that were performed in the Temple at Jerusalem. Both books mentioned in the supplementary references at the beginning of this lesson are helpful on this point; but the first part of Chapter 2, Talmage's *Jesus the Christ*, is particularly important.

Just as we have, in the temples of this day, many righteous people appointed to officiate in the sacred ordinances and ceremonies; so there were priests in constant attendance in the Temple of that earlier day. These officials were carefully selected and were divided into groups, each group serving for a week at a time. Zacharias' group came to the Temple only twice each year.

One of the most sacred of all ceremonies was that of burning incense on a golden altar, right by the veil that separated the Holy Place from the most sacred room of all, the Holy of Holies. Since this incense was burned only once a day, and since it was considered to be of unusual importance, the priests sought for the honor of officiating. In order that there would be no favoritism shown, which would probably have resulted in feelings of jealousy and ill will, lots were drawn. It is likely that those who had already officiated at the Altar of Incense were excluded from the drawings, for we are told that a priest rarely, if ever, had the opportunity to perform this sacred ceremony more than once during his entire life. One who had been so fortunate as to officiate was always afterward shown great honor. From that time on he was called "rich".

At the time covered by the events in our lesson today, Zacharias was serving in the Temple. When the lots were drawn, he was chosen for the sacred responsibility. Since he was already an old man, we can imagine with what joy he would undertake his duty, for he would feel that his long years of service had brought him a rich reward.

As the time for the ceremony drew near, the people filled the outer courts of the Temple, and there the other priests went about their various duties. As Zacharias went, alone, into the great chamber called the Holy Place, there would come a hush of expectancy over those who watched; for, though hundreds of years had passed since heavenly manifestations had occurred in the Temple, the people still felt very keenly the sacredness and importance of this most solemn occasion, the burning of incense.

When Zacharias did not return after about the usual length of time, the interest of the people rose higher, and they wondered what could be causing the delay. Finally when the priest appeared in the doorway to pronounce the customary benediction that would conclude the ceremony, the people saw at once that something unusual had occurred. Zacharias was unable to tell what had happened or to pronounce the benediction, for he had been stricken dumb as a sign that the promise of Gabriel would be fulfilled.

When the promised child was born and named, Zacharias once more was able to speak, and he poured forth a hymn of praise to God, and prophesied of the mission that his son, John, should perform in preparing the way for the Savior.

Class Activities:

1. Prepare a diagram showing the plan of the Temple in Jerusalem. Show particularly the outer courts, the porch, the Holy Place, and the Holy of Holies or Most Holy Place. Show about where the Altar of Incense stood.
2. Find out the names of at least two other "children of promise", and tell briefly what special mission each one performed.
3. Find and bring to class one picture illustrating the lesson for today or any incident in the life of John the Baptist.

THE BAPTISM OF JESUS

Lesson 5. For February 9, 1941

Objective:

To impress upon our pupils the fact that though Jesus was without sin, He set an example in obedience to the ordinances of the Gospel.

Texts:

Weed, *A Life of Christ for the Young*, Chapter 12; Matt. 3.

Supplementary References:

Kent, *The Life and Teachings of Jesus*, pp. 57-65; Talmage, *Jesus the Christ*, pp. 121-127; any Bible dictionary, under the heading "Baptism"; Battenhouse, *The Bible Unlocked*, pp. 320 and 321; Farrar, *Life of Christ*, Chapter 8.

Outline:

- I. John was the "forerunner" of Jesus.
 - a. Gabriel foretold John's mission.
 - b. Zacharias prophesied of his work.
 - c. John communed with God in the Wilderness.
 - d. He was a fearless preacher.
 - e. Some believed him to be the Messiah.
 - f. He told of One who would come later.
- II. Jesus submitted to baptism.
 - a. John declared that all must repent and be baptized.
 - b. Jesus was without sin.
 - c. He asked for baptism.
 - d. John felt unworthy.
 - e. Jesus showed that no one is above the law.
- III. Jesus was declared to be the Son of God.
 - a. A light from Heaven rested upon Him.
 - b. The Holy Ghost descended upon Him.
 - c. The voice of the Father came from heaven.

The teacher will find a Bible commentary and a Bible dictionary helpful in the preparation of these lessons. We urge that superintendents supply the Sunday School library with these books for the use of the teachers.

John spoke with power and authority, proving that he was foreordained and divinely called to his mission as the forerunner of Christ. The fact that Jesus Himself came to John and requested baptism is further evidence that God had authorized this preacher of repentance to prepare the way for His only Begotten Son, and that he was divinely inspired in his teachings and in his prophecies. John came with such power and evident authority that it is no wonder the people were inclined to believe that he was the promised Messiah. Members of the Church look upon him as one of the greatest prophets of all time—and our own prophet of the Latter Days, Joseph Smith, as taking also an exceedingly important part in the great Plan of Salvation.

There are many lessons for Latter-day Saints in the account of the baptism of Jesus. For example, there is the humility of John when he saw the "Lamb of God" approach-

ing to ask for the ordinance of baptism. John knew that though he himself was a divinely inspired and authorized prophet of the Lord, Jesus infinitely surpassed him in authority and in greatness. He knew that Jesus, being without sin, did not need to repent or to go through the ceremony that would symbolize the washing away of His sins. He therefore protested, and said that he had more need to be baptized by Jesus.

The answer that was given to John is especially important to us: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3: 15).

We remember that order is the first law of heaven. Jesus is the Creator and Lord of this earth, yet He submitted Himself to the ministrations of one who had been duly authorized to perform the simple ordinance of baptism. He was the Author of all law; yet He did not place Himself above it in any respect, but was careful to observe every requirement.

A somewhat similar situation occurs every time the ward teachers call at the home of the President of the Church. These teachers may be just two boys, members of the teachers' quorum, yet they have been duly called to the task of visiting all members of the Church in their district; and when they call at the home of President Heber J. Grant, they are made welcome, and are given the opportunity to deliver their humble message to the Prophet, Seer, and Revelator of God's Church on earth.

Another lesson to be learned from the baptism of Jesus is the manner in which it was performed. It is our belief, and that of many eminent Bible scholars throughout the Christian world as well, that Jesus was taken down into the waters of the River Jordan, and that He was there immersed completely, thus symbolizing the complete washing away of sin, and also the death and resurrection of the body.

Finally, there occurred the divine manifestations establishing the fact that Jesus is the Savior of the World: the light from heaven, the Holy Ghost in the form of a dove, and the voice of the Father declaring Jesus to be His beloved Son.

It is suggested that teachers should try to help their pupils to feel the importance of this dramatic occasion. A well-prepared lesson supported by one or two appropriate pictures will go far toward making this lesson successful.

Class Activities:

1. Bring to class any picture showing the Jordan River, John the Baptist, or the baptism of Jesus.

2. Be prepared to tell the class all that occurred at your own baptism.

3. Explain why we are baptized for the dead.

4. Find out the total number of baptisms for the dead that have been performed by members of the class. (This activity can be conducted best by the instructor, with the help of her pupils.)

5. From the *Book of Mormon, Church History*, or elsewhere, find and relate to the class other instances in which a voice from heaven has declared that Jesus is the Son of God.

JESUS IN THE WILDERNESS

Lesson 6. For February 16, 1941

Objective:

To show that Jesus, by resisting the greatest temptations that can come to a mortal being, established a pattern for the rest of mankind to follow.

Texts:

Luke 4: 1-13; Weed, *A Life of Christ for the Young*, Chapter 12.

Supplementary References:

Matt. 4: 1-11; Mark 1: 12, 13; Talmage, *Jesus the Christ*, pp. 127-135; Papini, *Life of Christ*, pp. 61-68; Farrar, *Life of Christ*, Chapter 9.

Outline:

- I. Jesus was led into the wilderness.
 - a. He could be away from the cares of the world.
 - b. He could plan His mission.
 - c. He could fast and thus become more humble.
 - d. He could commune with His Father.
- II. Satan tried to defeat the Plan of God.
 - a. He knew why Jesus had come to the earth.
 - b. He tempted Jesus when He was weakest.
 - c. He appealed to the three greatest desires of mankind.
- III. Jesus was triumphant.
 - a. He was not blinded to things of most importance.
 - b. He had learned the scriptures well.
 - c. He proved Himself to be stronger than Satan.

Suggestions for Teaching:

This lesson has many possibilities. The teacher will probably be unable to cover all the objectives that will suggest themselves. However, there are several particularly important points to be considered. One of these

is that by withdrawing from men, Christ drew near to God. Another that the values of the world are of little importance when compared with those of the Kingdom of God. The objective at the beginning of this lesson is perhaps the most important; however, teachers are encouraged to consider carefully the possibilities of each lesson and to introduce thoughts, objectives, illustrations, etc., other than those found in these pages if they will thereby be able to teach more effectively the principles of truth that are contained in the subject matter that has been outlined for this year's work.

In solitude there is an excellent opportunity to draw near to God. That is why Joseph Smith went into the woods to pray when he was troubled about the claims made by ministers who were preaching in his neighborhood. That is why John the Baptist lived in the wilderness while preparing for his ministry. Moses went alone upon Mt. Sinai to receive the Ten Commandments, and the brother of Jared went into the mountains to pray when he needed something to light the ships he had prepared for crossing the ocean.

It is a fact that fasting causes one to become more humble and to feel greater dependence upon divine guidance. We are required to fast for just a little while each month in order that we may provide for the needs of the poor. We know how very hungry we become in just a few hours. Jesus fasted forty days; consequently, he must have been very weak, physically, and His whole body must have been crying out for food. But He was strong in spirit, for when Satan came and tempted Him to use His divine power to satisfy that hunger, He was able to answer that bread is really of little importance, but only spiritual food is necessary.

In this first temptation, Satan appealed to the appetites and desires of the flesh, which

are usually the weakest points in our defense against sin.

In the second temptation he appealed to the desire everyone has of "showing off", or winning applause. Everyone likes to be seen doing some wonderful act or performing some remarkable athletic stunt. If Jesus had cast himself down from the Temple and had been unhurt, the people would have applauded and declared Him to be divine. It had been foretold that He would be protected from all harm; but again He resisted the suggestion of the Evil One, answering with these words: "Thou shalt not tempt the Lord thy God."

The third temptation involves power, ownership, and leadership. The boy wants to be captain of the team, and the girl wants to be the leader in her group. Many wars and many crimes have been the direct result of someone's yielding to this strong desire. But again Jesus was able to resist, for He knew that this world and all its kingdoms and riches belong to God, and not to Satan. (Note to the teacher: This discussion of the temptations follows the order as given in *Matthew*.)

Class Activities:

1. Bring to class a picture showing Jesus in the wilderness.
2. Bring a picture showing the Prophet Joseph in the Sacred Grove.
3. Analyze three common temptations and explain how they are like one or more of those that came to Jesus.
4. Prepare a three-minute talk showing why Jesus understood sinners so well.
5. Explain to the class how you can use some idea taken from this lesson.

OPEN SUNDAY

For February 23, 1941

Advanced Juniors (Continued from page 581)

on a Sabbath, about the 6th of June. It was a commemoration of the giving of the Law of Moses to Moses on Mount Sinai. It was one of the greatest Jewish festivals. From all over the Roman Empire many Jews came to their sacred city Jerusalem. It afforded Peter and his co-workers a wonderful occasion to proclaim their message about Christ.

Application:

Two and one-half minute talks:

1. Peter, before and after he received the Holy Ghost. (Contrast Luke 22: 54-62 with Acts 2:22-24).
2. How to become a disciple of Jesus. (Acts 2:37-39).

The student should leave class with a better understanding of the mission of the Holy Ghost, and the desire to cultivate such gifts as faith, testimony, and discernment between right and wrong in his own life.



Second Intermediate



OLD TESTAMENT STORIES

For Boys and Girls 10 and 11 Years of Age

General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

LESSONS FOR FEBRUARY, 1941

A CONTRAST: AN ARK AND A TOWER ARE BUILT

"Wickedness never was happiness"

Lesson 4. For February 2, 1941

Objective:

To show that righteous plans are sure to prosper.

Point of Contact:

A missionary has returned from a successful mission; the whole family is happy. Why? Because everyone worked to make it possible. A family is building a new home in the neighborhood; there have been sacrifices by parents and children so the house could be started. It may be helpful to refer to a criminal whose plans have gone wrong because they were evil. The fourth Article of Faith may be referred to here. Planning was necessary in each case referred to. Happy outcomes require good and careful planning.

Possible Methodology:

1. Place the words, "Ark" and "Tower" above parallel columns on the blackboard, and have pupils answer questions about each one similar to the following:

1. Who planned it?
2. Who built it?
3. What purpose was it to serve?
4. How did the people look upon it?
5. Was it completed? Why? or why not?
6. Was there cooperation?
7. Results of the undertaking.
8. Conclusions.

2. Refer to building a house. Show how the house requires lumber, bricks, nails, cement, paper, paint, etc., and the cooperation of many people. If we want to build greatly, we too must learn to cooperate. Cooperative efforts built the earth. Now we must choose how we will act. Will we work with other people to do good, or to do bad?

Noah wanted to help do God's work. The people laughed at him. They were destroyed.

The Lord did not want the Tower built. The people would not listen. They were scattered, and their plans failed.

Lesson Enrichment:

Just as we receive baptism at 8 years of age, so the earth, too, was baptized and eight people were saved alive. The flood was the earth's baptism. *The National Geographic Magazine*, January, 1921, in the article on *Ur of Chaldea*, presents scientific evidence of a flood. We do not know how the earth was covered; we cannot explain how the animals were assembled and cared for in the ark. Those points can be argued over by scientists. For us it is important to know that the Lord protects and prospers the plans of those who love and worship Him. The Bible is not a scientific record, but it teaches convincingly that cooperation in God's plans brings happiness.

Activity:

Children should be assigned ahead to construct, and bring to class, models of the Ark and the Tower, to help in visualizing what they were like. Building the models might be undertaken as a class project if the materials are provided ahead of time and plans carefully worked out. Two groups might be selected: one to dramatize the people scoffing at Noah over his work on the Ark; and the other might show the thoughts and ambitions of the people at the time of the Tower. Plan it carefully so it does not become a rowdy, boisterous and purposeless period. It can well be a period of practice in cooperation.

Expected Outcomes:

1. Knowledge that men must cooperate. God will help man keep the world beautiful.
2. Be alert to opportunities to cooperate with others in fine, worthwhile activities.

Assignment:

Learn the fifth "Article of Faith".

UNIT 2

THE PIONEERS

We now come to a new period in the history of God's dealing with mankind. Abraham, the Patriarch, is the first of our Pioneers who left his land to follow God. Abraham went from Ur to Canaan; Isaac went from

Canaan to Philistia and back again; Jacob went from Canaan to Haran then back to Canaan; Joseph went from Canaan to Egypt. These travels were undertaken under the guidance and protection of the Lord. The experiences of these great characters give us vital lessons in faith, generosity, courage, self-control, honor and responsibility. The stories carry messages of vital importance, the key message is now, as it was then, "God will guard and protect those that love Him." We cannot show our love better than by developing those qualities of character that He delights in.

COVENANTS WITH ABRAHAM

"In thy seed shall all nations of the earth be blessed"

Lesson 5. For February 9, 1941

Objective:

To develop faith in God.

Point of Contact:

Find the number of children in the class that have come from foreign lands; also the number whose parents were foreigners. Have stories of interesting customs of these foreign lands. The arrival of strangers or new members in the class may be a fine point of contact, giving greetings and a warm welcome. Refer to journeys of great men in history. Columbus, Pilgrim Fathers, our Mormon Pioneers.

Why did they travel to distant places? Because of a great faith.

Suggested Methodology:

Place an outline map of Bible lands on the blackboard; locate the various places of historic importance. If the map were made on "painters linen", it could be used over and over again; the cloth is cheap and easy to work upon with pencil, crayons, or India ink. The outline sketch could be made in pencil, then the details could be inserted as they are needed in the class, using permanent media for places that are often referred to. Egermeir's *Bible Story Book*; and Bonser's *How the Early Hebrews Lived and Learned*, give some interesting suggestions for methods of indicating points of interest. They also are rich in story enrichment material.

Lesson Enrichment:

This story marks the beginning of the greatest events in history—culminating in the life of our Savior. Three great religions trace their origin to Abraham: Jews, Moham-

medans, and Christians. Abraham established a great family, and a great religion. After proving his faithfulness, he received great blessings. He left a wonderful home, made a journey of great hardship, and found at the end,—an altar. He answered the call of duty. We may follow in Abraham's footsteps by listening to the whisperings of "conscience."

Emphasis should be placed upon the lines of descent. Abraham received blessings from his ancestors. Note the relationship from Adam, through Seth, Enoch, Noah, Shem and to Abraham. We are also receiving blessings from our ancestors. What are they? How can we repay them? Temple work, faithfulness, service,—these are suggestions.

Stress Abraham's sacrifices for the things he believed in—his faith. List acts that might show our faith in God.

Activity:

1. Decide upon some acts of service that we may perform in the near future.
2. Start the production of a map of the Holy Land.
3. Visit a temple, and be baptized for the dead.

Expected Outcomes:

1. A desire to be baptized or do other work for our ancestors.
2. A more helpful attitude toward foreigners and strangers.
3. A stronger belief in prayer.

Assignment:

Learn the sixth Article of Faith.

THE SELFISHNESS OF LOT

"No man can serve two masters"

Lesson 6. For February 16, 1941

Objective:

To show that it pays to be generous; to learn how to be generous.

Point of Contact:

Describe some incident in the child's life, when a moral choice must be made; e.g. 1. When the family is going to a resort and one must be left at home to do chores, or for some other reason. How should the choice be made? How do you act if you are the loser? the winner? 2. When there are two pieces of pie; one is larger than the other. What kind of boy, if given his first choice takes the larger piece? the smaller?

Methodology:

Use your map: Locate—Jordan, Salem, and other points of interest. Use two columns on the blackboard. In one column place the rewards that came to Lot as a result of his selfishness. In the other column show Abraham's rewards for his generosity.

Lesson Enrichment:

In this story a choice must be made between good and evil. It is easy to give children the impression that generosity gains a wordly reward in the end; such an impression should be avoided. The problem is: What do we seek? When we choose the generous, righteous way of life, we gain a good conscience, a fine character, the friendship of God.

When the time came to separate, see how greedily Lot seized the opportunity to choose.

To be generous, we must be willing to give freely. To whom may we give? To what may we give? Of what may we give?

What do we want out of life: wealth? fame? *There are better things.*

Contrast the life of Silas Marner before and after Eppie came to him. Refer to church authorities who gave up fine salaries and positions more completely to serve God and His people.

Make your lesson positive. Show the rewards of a generous life, rather than the results of selfishness.

Activity:

List the things Lot expected to find in the land of his choice; list the qualities you see in Abraham that you admire.

Expected Outcomes:

1. Wholesome attitude on giving.
2. A determination to be generous.

Assignment

1. Learn the seventh Article of Faith.
2. Read the suggestions *now* for handling lesson 8.
3. Keep checking on the activity record. Some boys may soon become 12 years of age. Encourage completion of as much of the recommended list as possible.

THE CHILD OF PROMISE

Is anything too hard for the Lord?

Lesson 7. For February 23, 1941

Objective:

God blesses those who have faith in Him.

Point of Contact:

What is your most precious possession: A dog? a stamp collection? bicycle? string of beads? vanity set? Would you willingly and freely give it to someone you loved very dearly if you thought you could never get it back again? Can you tell the story of someone who gave up something he loved dearly because of love for the Gospel?

Possible Methodology:

If the floor of the classroom is carpeted and the chairs are movable, you might spend part of the class period seated as Abraham and Sarah did when they received their guests. Students might be asked before hand to bring cushions so they will be comfortable.

A girl and boy might come in typical costume.

Lesson Enrichment:

Abraham lived in a land where human sacrifice was common; but it was very displeasing to the Lord. Abraham's love of the Lord prompted him to give as a sacrifice the very dearest thing he had; the Lord showed him it was not right to offer human beings as sacrifices.

New knowledge of the Lord is given to Abraham and to us. The sacrifice the Lord wants is obedience;—our love and service. When we have faith in Him, He blesses us. The missionary and his family are blessed because of their faith in the Lord. Sometimes He asks us to give our most precious possessions—but if we are faithful we will be blessed.

We also are children of the Promise. We, too, are the offspring of which the angel spoke. We are heirs to all the promises made to Abraham and his posterity. Faithful Father Abraham and heroic Isaac are both our ancestors. The Lord is our Friend; He is anxious to bless and help us.

Expected Outcomes:

1. Resolve to be more trusting in the promises of the Lord.
2. Offer prayers with more thought and not so parrot-like.

Assignment:

1. Learn the eighth Article of Faith.
2. Are your preparations for Lesson 8 now complete?



First Intermediate



Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT

For Boys and Girls 8 and 9 Years of Age

General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

LESSONS FOR FEBRUARY, 1941

HOW TO BE STRONG

Lesson 4. For February 2, 1941

Occasionally, but not with every lesson, passages of scripture or a stanza or two of verse worth memorizing will appear in this course. One such bit of scripture is an important part of this lesson. Teachers are asked to have the class memorize it. It will be useful as long as the members of your class live. It is from James, Chapter 1, verses 5 and 6:

"If any of you lack wisdom,
let him ask of God,
that giveth to all men liberally
and upbraideth not
and it shall be given him.

"But let him ask in faith,
nothing wavering,
for he that wavereth is like a wave of the
sea,
driven by the wind and tossed."

Avoid making a long explanation of the meaning of these verses. Make an explanation but make it short. Explain especially words like "upbraideth" and "wavereth" and let the children try to explain the rest.

The purpose of this lesson, to show how faith drives fear away, can be accomplished by the telling of as many stories as the time will permit. Let a reading period precede the story telling period. However, precede the reading period with short explanations and illustrations of the new words and motivate the reading by arousing interest and curiosity which can be satisfied by reading the text.

Motivate the reading by making a regular practice of giving recognition in the space provided at the end of each lesson to each child who reads or listens carefully and quietly to the reading of the lesson.

The reading period may be for silent reading or for a simple form of supervised study, if all members of the class can read. Otherwise, selected parts may be assigned to the best readers. Occasionally, the teacher should read for the sake of variety, or to help the class over the more difficult or longer parts.

Teachers need have no hesitancy about using such methods, for fear of criticism that the method is the ancient "reading 'round'". The total methods suggested for each lesson are much more than mere "reading 'round'". The reading period will form a part of the total method, it being designed to give the class an "approach" to the lesson and a foundation for participation and for the fuller development of the lesson.

Teachers who consider the lesson completely taught by the mere reading by the pupils of the text material in the Manual will, of course, be subject to criticism, because they will have only made a beginning. If they stop with the reading and go to something extraneous to fill up the time, they will have stopped after having presented only the introduction. By all means they should follow through and support the purpose of the lesson with all possible additional enrichment and amplifying material.

These comments have application to every lesson in this course. The space required to make this explanation is justified on that ground.

Stories to support the purpose of this lesson may be told by the pupils or the teacher. If they are to be told by the pupils, the teacher should assign them in advance and help the pupils prepare to tell them in the simple, direct language of the child. In this form the stories will be simplified, many minor details being left out.

Two excellent stories are: "How Nephi Obtained the Good Book" (See 1 Nephi, Chapters 3 and 4. Note well verse 7, Chapter 3.) and "Joseph Smith's Prayer Was Answered". (See The Writings of Joseph Smith in the *Pearl of Great Price*.) Each of these stories is retold for children, the first in Wm. A. Morton's *Mother Stories from the Book of Mormon* and the second in his *From Plowboy to Prophet*. Both of these books are published in one combined edition and can be purchased from the Deseret Book Company for \$1.25. This book will be useful many times in this course. It contains 24 pictures which will supplement the course well.

After telling these two stories develop a free period of conversation. Under sympathetic guidance of the teacher, the pupils may talk about how to drive away their fears.

Looking Forward to the Next Lesson:

The new words in the next lesson are "remission" and "repentance". Assign parts of the lesson to be read by pupils. The teacher might read part of this long lesson, down to the story about Dick.

HOW TO GET STRONGER AND BETTER**Lesson 5. For February 9, 1941**

Repentance—, a principle of growth and improvement—is the subject of this lesson. The purpose of the lesson is to lead the children to discover that repentance is a means by which people improve themselves and grow stronger and better.

For the benefit of the teacher, the following analysis and comparison of habit reformation, personality correction or improvement and repentance are offered:

Steps or Elements in**Habit Reformation or Personality Improvement:**

1. Dissatisfaction with the present condition or trait.
2. Determination to change for the better.
3. Substitution of the better way or trait.
4. Emphatic discontinuance of the faulty way or trait.
5. Unrelenting practice of the better way or trait.

Repentance:

1. "Sorrow for sin".
2. Resolution to do right.
3. "Works meet for repentance".

The teacher's attitude and expressions can do much to make the pupils feel enthusiastically grateful for the principle of repentance. Without it we should all be "damned;" that is, stopped or arrested in our development. People who are weak, ignorant, mean and incompetent would be condemned forever to remain that way, if there were no repentance. People, who make mistakes or do wrong would be wholly unable to correct their mistakes and do right.

Help the children in their minds to associate with "repentance" ideas of strength, courage, gladness, skill, improvement, success, freedom. Help them to understand that it is repentance and repeated repentance that people use when they practice and work hard to become more skillful and better in everything. Repentance and practice go hand in hand to make people perfect. Practice makes perfect only when the practice is practice of the better, the right way of doing anything. It is repentance which frees us from the

wrong way and gives us the right way. By practicing the right way persistently, we become perfect.

These lessons are intended to encourage Latter-day Saint boys and girls to practice being good and doing right. Lessons following will be specific about honesty, telling the truth, self-control, kindness, thoughtfulness, returning good for evil, generosity, sharing, cleanliness, temperance, the Word of Wisdom, industry, work, prayer, gratitude, brotherly love.

Teachers can do great good by planning projects, assignments and tasks for the boys and girls to do which will give them practice in applying the principle of repentance—finding the better way to use these principles. Give them little responsibilities and commend them moderately when they discharge them worthily. Applaud them by wise encouragement and commendation when you observe them in and out of Sunday School being reverent, self-controlled, thoughtful, honest, truthful. Let your recognition be earnest, sincere, moderate, consistent and by all means constant.

Looking Forward to the Next Lesson:

New words "scientists", "trust" and "love". Explain "scientist", a person who studies to find out all he can about something. People become scientists by studying everything they can find about flowers, or plants, or animals, or stars, or rocks, or diseases, etc. Words explained with illustrations rather than by abstract definitions are more easily understood by children.

HOW TO MAKE A HAPPY WORLD**Lesson 6. For February 16, 1941**

The purpose of this lesson is to help the children to understand that the world will be a happy, safe and beautiful place, if people will love each other.

After having them read the lesson in the Manual, let them discuss it. Guide them by questions and suggestions to name many specific ways in which they can show their kindness, thoughtfulness and love for other people. Examples: returning money lost, or given as change by mistake; by paying the right fare on the train or street car; by paying right admission to theater; by removing dangerous articles to safe places; by putting matches or other inflammable things out of danger; by helping people in distress or need, people lost or ill, lame, blind, aged, lonely, friendless, hungry, cold, sad.

The Boy Scout "good turn" idea can be developed here as a laudable example of this principle.

When the teacher presents these specific occasions for showing thoughtfulness, kindness and love, he should develop each one from a practical, real life situation within the experience of the children and, if possible, should localize it by reference to something specific and clearly before the pupils in their own neighborhood, homes and ward.

Use the blackboard to list the situations in which the children may act in keeping with this lesson.

Finish off each illustration by letting them describe the outcomes or results of doing what the lesson teaches. By this means their imaginations will be quickened and their vision clarified as to definite ways in which they can help make the world they live in a happier place.

Similarly help the children develop at least a simple understanding of what it means to be trusted. Help them to discover what they can do to cause people to trust them. Emphasize the praise which people earn by being trustworthy. Show them by examples how we honor people who prove that they can be trusted.

ALL IS WELL

Lesson 7. For February 23, 1941

"Plato taught that children and young people could not comprehend truth in its abstract purity, but must receive it through the forms of art. He therefore urged the right selection of the best poems, songs, pictures, etc., which were true and pure as well as beautiful, so that through them the pupils might get the first sense of truth necessary for their lives. Other educators in Greece added to this the imitation of human models of virtue and right conduct as important in moral and religious training. . . .

"The law of the ancient Hebrews contained the first great commandment: 'Thou shalt love the Lord, thy God, with all thy heart' and also the second 'Thou shalt love thy neighbor as thyself.' But until Jesus came and manifested in His own person the true meaning of love, both for the Father, and his neighbor, it was a dead letter. . . .

"So must all ideals be made 'flesh and dwell among us' before they really grip our lives and influence our conduct. Virtue dissociated from human personality really has no existence. Religious ideals are taken by contagion rather than by requirement, by suggestion rather than by admonition. . . . Only when the heart is touched will the people become enthusiastic for righteousness." (E. C. Dalby in the Foreword of his *Lands and Leaders of Israel*.)

Read the short paragraph appearing at the end of the article about Elder A. E. Bowen

of the Council of the Twelve, in the pupil's Manual.

If you will then take an hour to read the Manual through, you will be impressed, we hope, favorably, by the major attention given to people as means of illustrating Gospel principles. The lessons of this first unit deal with abstract principles. So far as possible, however, stories of actual happenings involving people are used to place these abstract principles in natural situations which will make them understandable to the children.

While affirmative illustrations and analyses are, as a general rule, to be preferred to negative, it is sometimes necessary for the most impressive effect to use negative situations or illustrations of negative situations to make abstract principles clear and to present them forcefully. The lesson on telling the truth, "All is Well", raises the question as to which is the better method of development. The teacher can get through the story of the Arab boy well enough, but that story is short. The lesson in the Manual is short. It is desirable to add many illustrations of other instances of telling the truth. The stories about George Washington's truthfulness and Abraham Lincoln's honesty are helpful. These and as many others as can be found should be used.

The ethical problems relating to truth-telling, however, cannot be solved by telling illustrative stories. Of course, it is not expected that in this one lesson of forty-five minutes solutions for all the problems relating to truth-telling will be attempted.

The point is that even for children 8 and 9 years old a lesson on truth-telling should include more than illustrative stories. It should include something which will help the children to recognize "lying" and especially situations out of which lies develop and how they can avoid the traps in which people are caught and from which they try to escape by telling lies.

Teachers may not talk about these things to pupils, but they should have in mind, nevertheless, that people sometimes resort to "lying" as means of escaping from embarrassing situations. They try "to lie out of it", only to discover that one lie breeds another and another and another, until the truth of the saying that 'a liar must have a good memory' is clearly proved. Parents and teachers are often guilty of creating embarrassing situations for children and the immature child, not realizing the inevitable outcome, attempts to escape by falsifying. Adults can do a great deal of good by sparing children these disastrous experiences.

Often people through carelessness,

thoughtlessness and lack of foresight allow themselves unwittingly to fall into a set of circumstances or a situation which turns out to be embarrassing for them. Hasty, immature or premature judgment may at first suggest resort to the "lie" as a means of escape. Thoughtful, right-thinking people in such situations, however, muster up the courage to face the music manfully and repent.

The folly of falsehood and the majesty of truthfulness make for interesting and dramatic possibilities in any lesson.

Teachers of children so young face the very interesting and important problem of doing an adequate job of teaching, and yet not overdoing it and especially not "talking over the heads" of the children or beyond their experience and understanding. Teachers should take care not to over-reach the interest or understanding of the children and not to complicate or confuse the children by letting the problem become too difficult.

It should be sufficient for the present purpose if you help them to recognize that a lie

is not only a poor way to escape from a bad situation, but is really not an escape at all, but rather a trap which makes matters worse. Furthermore, the teacher should help the children to appreciate that courage, self-respect, and habits of truth-telling are won by always telling the truth and that these are worth more than anything else involved. The Arab boy was in a bad situation. It took courage for him to tell the truth. At first some may think he had much to lose by telling the truth. But the fact is that he had even more to gain. The money he might lose was unimportant compared with the respect for himself, which he would have lost by lying. By telling the truth he kept his self-respect, won the respect of others, strengthened his courage, and kept his money.

The outcomes or fruits of telling the truth can be multiplied to great advantage in the class. These might properly occupy a good part of the class time. See the last four paragraphs in the lesson in the manual for a few suggestions.

Seniors (Continued from page 578)

10. Was the apostasy from Christ's teachings a rapid or gradual process?

11. Account for the fact that many people accepted Christianity in the early centuries after Christ's death even though there was extreme persecution.

12. What were the reasons that the early reformers broke away from the Catholic Church?

13. The following are sometimes called the "seven marks of the apostasy." Discuss each one:

- a. The doctrine of the Godhead changed.
- b. Doctrine of divine authority rejected.
- c. Church organization corrupted.
- d. Outward ordinances were changed.
- e. Church ritual perverted.
- f. Church doctrine perverted.
- g. Spiritual gifts lost.

14. Review the chief facts about the ancestry of Joseph Smith.

15. Review what happened in the revelation known as the first vision.

16. Describe the religious revivals at the time of Joseph Smith.

Suggestions:

1. Previous to the Sunday when the lesson is to be presented ask seven pupils to prepare discussions on the "seven marks of the apostasy" or some other subjects. After the reading and studying of the lesson in class these pupils could form a panel and discuss their topics.

2. It would be very much worthwhile for

the teacher to procure a copy of some book which gives the Christian history of the period between Christ and the nineteenth century from a viewpoint that is non-Mormon in nature. Some of the striking evidences of an apostasy could then be presented to the class. An excellent non-Mormon book of the above type is *Jesus or Christianity* by Kirby Page (Doubleday, Doran and Company, Inc., Garden City, New York). This book is a "study in contrasts" between the religion of Jesus and historical Christianity. It is extremely interesting and full of incidents easily understood by young people.

References:

Berrett, W. E., *The Restored Church*, "Introduction," pp. XIX to XXX.

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Talmage, James E. *The Great Apostasy*, Chapters 4 to 9.

Roberts, B. H. *The Falling Away*.

Widtsoe, J. Osborne. *The Restoration of the Gospel*, pp. 19-25.

Barker, James L. "The Protestors of Christendom," *Era*, January to December, 1938.

Smith, Jos. F. *Gospel Doctrine*, pp. 13, 36-40, 171, 173, 176-177, 604-635.

Evans, John Henry, *The Heart of Mormonism*, pp. 2-11.

Widtsoe, John A. *The Program of the Church*, Chapter 36.

Roberts, B. H. *The Seventy's Course in Theology*, (2nd Year), Parts 5 and 6.



Primary Dept.



For Children 6 and 7 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry,

LESSONS FOR FEBRUARY, 1941

This month we should like to call attention to the equipment or departmental aids, other than subject matter, needed to teach this department successfully. After teaching this course of study for a month you have no doubt found that one of the most essential tools of teaching is a blackboard. We advise that if you have no board, you have a conference at once with your superintendent, and have him go through one of these lessons with you. Such a procedure will prove that it is almost impossible to get along without one. Let him see that you are not requesting an expensive luxury, but an inexpensive necessity. Painted boards are being used in some wards successfully. Small squares of black board are being used on teachers laps, etc., if the expense is too great for wall blackboards. Boards 18 x 24 can be purchased from your local book or school and office supply companies for \$1.50 or less.

Pictures:

You have no doubt noticed that the activities of the class period develop during the presentation, with a purpose—to reinforce the lesson objective, and are not a tacked on time filler. Too many activity periods have been spent with children coloring just any picture or any type or subject. Pictures are needed constantly to illustrate and enrich lessons, not to pass the time away. We can not say to you this year, get a certain set of pictures and it will cover the subject of the year's course. As has been explained, stories will be chosen from different sources, *Bible*, *Church History*, *Book of Mormon* and nature. Commence now, if you haven't a collection of pictures, and keep them, then you will have them ready when you need them. For example, if you have kept the lovely *Book of Mormon* pictures on the recent *Instructor* covers, you will have pictures for the stories of the February lessons. Pictures of mothers, fathers and family life can also be used in this month's stories.

Songs:

The song book recommended for this year is our new children's book, *Little Stories in Song*, which can be obtained at the Deseret Book Store. Of course suitable songs can

be chosen from the *Deseret Sunday School Song Book*.

Those recommended for February are "Love at Home"; *D. S. S. Songs*.

"Father's and Mother's Care," *Little Stories in Song*.

"Helping Mother," *Little Stories in Song*.

The following story about home and family, taken from the *Book of Life** can be used to enrich this month's lesson.

"What Has God Given?"

My Home.

Once upon a time there was a wise man who liked to ask questions.

He wanted to set people to thinking. One afternoon he met a crowd of children on the street.

"Where are you going?" he asked.

"School is out and we are going home," they said.

"Home?" he asked. "What is home?"

"Home is a big white house standing in a large yard," said Robert.

"No, home is a little yellow house right on the street," said Susie.

"Home is where father and mother live," said Tom.

"No," cried Sidney, "Home is with grandma."

"Dear me!" said the wise man. What a queer thing home is to be all those things at once! Why do you call so many places home?"

"Home is where we live," said John, "and we live in all sorts of places."

The wise man shook his head. "I live in a hotel, just No. 2," he said, "and it does not seem to me that it is a home."

The children all kept quiet for a minute. They were thinking. "I think," said little Mary, "that a home is where you live with somebody who loves you and who is glad to see you when you come in."

The wise man said, "I think you are right."

What do you think?

Who gave you your home? Was it your father and mother? They, or some other kind people, see that you have a house in which to live. They see that you have food to eat and a bed at night and a fire in the winter to keep you warm. You should be very thankful to them for all these things.

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But the wise man thought it took something more than that to make a home.

Who put it in the hearts of your father and mother, or whoever makes your home for you, to love you?

God put love for you in their hearts. God gave you your home.

February

SERVICE—HELPLEFULNESS— COOPERATION

- I. In Our Everday Home.
Nursery Class—What the family does for us.
Kindergarten—What we do for the family.
Primary—What the family groups can do together.
- II. With Our Neighbors.
Nursery Class—What our neighbor's children can do for us.
Kindergarten—What we can do for the neighbor's children.
Primary—How neighbor families can work together for a common objective.
- III. With Our Community Helpers.
Nursery Class—Who they are and what they do for us.
Kindergarten—Who they are and how we can help them.
Primary—Who they are and how they help each other.
- IV. In Our Sunday Home.
Nursery Class—Who our Sunday Home helpers are and how they help us.
Kindergarten—Who our Sunday Home

helpers are and how we can help them.
Primary—Who our Sunday Home helpers are and how they help each other.

February

SERVICE—HELPLEFULNESS— COOPERATION

Objective; Immediate:—

- I. To set up a situation in our Sunday Home where every member of the group can experience the joy of SERVICE—HELPLEFULNESS — COOPERATION. Live them.
- II. To discuss how we can have the experiences in our everyday home, with our neighbors and in our community.

Remote:

- I. To carry over the attitudes we generate in our Sunday Home—as a result of the JOY AND PEACE experienced there—to our life in our everyday home, our immediate neighborhood and in our community.
- II. To do spontaneous acts of service, helpfulness and cooperation as the goal of our life.

Attitudes are the dynamos that cause us to act. They also control the quality of the act. Actions are the products of our attitudes.

"WE REAP AS WE SOW." Let us sow thoughts, attitudes and deeds of SERVICE, HELPLEFULNESS and COOPERATION.

- III. To eventually accept all human beings as members of one great family.

Chalice

By Christie Lund Coles

O, let me be a chalice lifted up
Iridescent, bright;
Waiting, expectant, eager to be filled
With his perfect light.

O, let me be a clean and crystal cup
Worthy of his trust;
Worthy to wear my soul's divinity
To denounce self and lust.

Let me share truth and radiance with
those
Who seeking, thirsting go;
Let the cool waters of my faith
Rise high and over-flow.

Let me be undaunted and serene,
Let me reach up and up—
A chalice, waiting, eager to be filled,
A clean and crystal cup.



Kindergarten



For Children 4 and 5 Years of Age

General Board Committee: George A. Holt, Chairman; Inez Witbeck

LESSONS FOR FEBRUARY, 1941

Note. The new 1941 Course of Study will be prepared for your use in the form of Manuals to which you will subscribe through your Sunday School Secretary. It will be for teachers use only and the text book used heretofore, "Life Lessons For Little Ones" will be supplemental to the new Course of Study.

It will be necessary for every teacher to have her own blackboard, as this aid to pupil participation and lesson illustration is an interesting, effective tool for teaching.

Blackboards size 18x24 may be bought from your book or school supply company for \$1.50 or less.

The lesson objectives for this month will be based on the following Latter-day Saint virtues:

SERVICE—HELPFULNESS— COOPERATION

- I. In Our Everyday Home
What we do for our family
- II. With Our Neighbors
What we can do for the neighbors' children
- III. With Our Community Helpers
Who they are and how we can help them
- IV. In Our Sunday Home
Who our Sunday home helpers are and how we can help them

PRESIDENT GRANT REPAIRS HIS MOTHER'S BARN

Lesson 5. For February 2, 1941

Objective:

To discuss what members of our family do for us and what we can do for the family.

I. Development Of The Lesson

Discuss mother as the first member of the family and what she does for us. Father's contribution to the family.

Sister's.—Brother's help. Help the children to tell of things done for them rather than just naming gifts that they have received from

members of the family. Then discuss and illustrate on the blackboard what we do for the family. List their suggestions under the following headings.

For Father

Bring the morning
paper

For Sisters

Wipe the knives and
forks

For Mother

Hang up our clothes

For Brothers

Brush his coat

Songs:

"Put Your Shoulder To The Wheel,"
"Sharing With Others," *Little Stories In*
(chorus), *Deseret Sunday School Song Book*.
Song.

II. Lesson Story.

Detailed suggestions for telling this story are in the Manual.

The blackboard will be a very interesting, helpful device to use to illustrate this lesson.

The following gem suggests cooperation.

Two eyes to see nice things to do,
Two lips to smile the whole day through,
Two ears to hear what others say,
Two hands to put the toys away,
A tongue to speak kind words each day,
A loving heart for work or play,
Two feet that errands gladly run,
Make happy days for everyone.

JESUS WASHING THE DISCIPLES' FEET

Lesson 6. For February 9, 1941

Objective:

To discuss our neighbors needs and how we can serve, help them, and cooperate with our neighbors.

I. Review Last Sunday's Lesson.

- a. Teacher, tell of experience of your own in cooperating with the neighbors' children. (The baby next door ran away and was lost. I helped to find her.)
- b. Children tell their experiences—(running errands, raking lawns, picking up toys, etc.)
- c. Show pictures of children working together.
- d. A non-cooperative act would be to

litter the neighbor's lawn with playthings or trash.

III. *Lesson Story.* Jesus Washing The Disciples' Feet. Matt. 26:1-6; Mark, 14:1-15; Luke 22:1-13; John 13:1-31.

1. Show picture No. 63, Kindergarten Set.

2. Enumerate ways in which Jesus helped His neighbor. Show pictures No. 61, 28, 20.

February is a month for sweet thoughts and happy hearts. It reminds us to think of others before we think of ourselves. Next Friday is the day when we send Valentines with lovely messages on them to those we love.

A long time ago there lived a man named Valentine. He loved children and told them beautiful stories when they came to his home, which was very often. He loved the fathers and mothers too, and often went to their homes to visit them. He took them flowers from his garden. He helped the fathers with their work. Everyone who knew him loved him.

Then Valentine grew old. His hair turned gray and his beard grew long and white. He walked slowly and had to use a walking stick to help him when he made his visits. At last he was too old to leave his home. Still he wanted to make others happy; so he had the children pick his flowers and write letters to his friends. Some of the flowers that grew in the garden could be used for medicine. Valentine wrapped them in packages when it was time and sent them to the mothers.

When he left this earth the children and mothers and fathers all missed him. Still they remembered what he had done for them and they talked about him as St. Valentine. Then they began to think that they could be like him if they tried. Once they thought of a way to remember his birthday. They would send letters and flowers as he had done to make others happy. It brought so much joy that people have been doing the same thing ever since on his birthday.

THE GOLDEN RULE

Lesson 7. For February 16, 1941

Objective:

To discuss our best known community helpers, evaluating what they do for us and deciding how we can cooperate with them.

I. Using again picture No. 63—Jesus washing The Disciples' Feet, review last Sunday's Lesson.

II. Development Of Lesson No. 7.

(Service, helpfulness and cooperation with our community helpers.)

a. Refer to this lesson in the Nursery class.

b. List on the blackboard the helpers suggested by the children. Stress those especially who contribute to feeding and clothing us.

c. Discuss freely our obligation to these helpers and how we can help them.

III. *Lesson Story.* "The Golden Rule.

Matt. 7:12. "Therefore all things whatsoever ye would that men should do to you do ye even so to them."

a. Show picture No. 54. From Kindergarten Set.

b. Enumerate a few things that Jesus would do to live the Golden Rule.

a. What would He do if He were in Sunday School?

1. What would He do in His home?

2. How would He treat His neighbors?

3. How would He cooperate with the community helpers?

Songs:

Wear A Smile.

Jesus said "Love Every One."

Little Stories In Song.

To the tune, "Happy Birthday To You," sing the following words:

I'll say "Thank You," to you,

I'll say "Thank You," to you,

I'll say "Thank You," dear workers,

I'll say "Thank You," to you.

Lesson Enrichment and Special Activity:

One of the colors in our flag says, "Be brave." That means to be brave enough to smile and say kind words when cross words may want to be said. Pass a flag around the circle. As each child takes his turn to hold it, he may wave it and say a kind word which you may need to suggest to him. Thank you, I'm sorry, I'll help you.

Dramatize the following verse:

The carpenter's hammer goes rap, rap, rap.
And his saw goes see, saw, see;
He planes and measures and hammers and saws,
While he makes a house for me.

Doctor Do-A-Lot

He was quite the jolliest looking old fellow you could ever imagine. He looked something like Santa Claus, so jolly he was. But he was far too small to be Santa Claus, and besides he couldn't be Santa Claus because he was Doctor Doolittle.

Why this dear happy old man was called Doctor Doolittle, no one could ever imagine, but of course he was called that because Doctor Doolittle was really his name.

One very cold day in winter Doctor Doolittle had to ride fifteen miles in a sleigh to get to the home of a little sick girl who needed him. His warm automobile with a heater in it would not have been able to get through the deep snow.

On the very day that Paul's baby brother was born, Doctor Doolittle helped to bring three more of those precious little souls into three more happy homes.

When Charles' beautiful dog was run over by a truck one morning, Charles quickly ran to the telephone and called Doctor Doolittle to help him.

A very old lady lived all alone and one day when she was cleaning her house she fell from a chair and broke a leg. The dear old Doctor came and made the warm color come back into her sad face. He rekindled a light of hope in her eyes and when he continued on his journey of helpfulness he left a bit of money with her.

"Well, mother," said Alice, after Doctor Doolittle had just taken out little Bobby's tonsils, "It seems to me Doctor Do-A-Lot would be a much better name, and do you think he would mind if we called him that?"

Can you tell the name of the good community helper who comes to your house when you are ill?

are and how we can serve them and cooperate with them.

- I. Review Last Sunday's Lesson.
"The Golden Rule."

(Carefully study the suggestions for this lesson review in the Manual.)

- II. Development of lesson No. 8.

- a. Who are our Sunday helpers?
(Especially those in our Sunday School.)
- b. How do they serve us?
- c. What can we do for them?
(Carefully study the Manual.)

- III. Lesson Story. "How Two Sisters Thanked Jesus, Matt. 26:6-13; Mark 14:3-9; Luke, 10:38-42; John 12:1-8.

- a. Show picture No. 50.
- b. List on the blackboard the reasons the sisters loved Jesus.
 1. He was kind to children.
 2. He fed five thousand people.
 3. He healed the sick, etc.
- c. How did each show her love for Him?
- d. Jesus wants all of His children to scatter seeds of kindness.

"Scatter sunshine all along the way,
Cheer and bless and brighten
Every passing day."

Page No. 196, *Deseret Sunday School Song Book*.

Sing just the chorus.

Other Songs

"A Happy Helper."
"Service Song."

Little Stories In Song

HOW TWO SISTERS THANKED JESUS

Lesson 8. For February 23, 1941

Objective:

To learn who our Sunday Home helpers

Children's Teachers

By Vernesse Miller Nagle

Dear teacher, we shall miss you
You who brought to every day
Something of a bit of kindness
Gracious manner in work or play.

Children, we, who sought your guidance,
Learned life's lessons at your side;
Never, though beset with problems
Have you counsel us denied.

Always we shall bear in memory
Thoughts of you 'til life shall end.
Happy childhood recollections
Time, with peace our hearts will mend.

Though today your voice is silenced
Yet from silence great truths come.
Shallows murmur, in hushed quiet
Comes the dawning—depths are dumb.

Oh, kind Jesus, Master, Teacher,
Guide us, make us kindly be
Grant us more of Children's Teachers,
They who bring us close to Thee!



Nursery Class



For Children Under Four Years of Age

General Board Committee: Marie Fox Felt

NURSERY DEPARTMENT

SUGGESTIONS FOR FEBRUARY LESSONS

The story is told by Edna Dean Baker in her book entitled *Kindergarten Method In The Church School* of a little lad, age four, who was riding on the train with his father. There were some three or four cars between the one in which they rode and the engine. Nevertheless, the boy, leaning eagerly forward tugged at his father's sleeve. "Daddy, see the engine, come—see the engine." The father obediently dropped the paper and looked ahead, then turned reprovingly to his son. "You can't see the engine from here. There are cars in front of us." The father read his paper. The child still looked eagerly down the aisle. Again he addressed his father. "Oh, yes, daddy, but you can see the engine. There it goes puffing and blowing." This time, the father was not in good humor at the interruption. "Look here, son, don't tell me that story about the engine again. You can't see it and I can't see it. There are too many cars ahead." The little lad waited a short time and then remarked with conviction, "*Daddy, your eyes is different from mine.*" and they were. At this moment the four year old was using the eyes of the imagination; he was in the make-believe period of his existence, when wishes were horses and beggars may ride. Father in his matter of fact world had no conception of the wonders that his son could see.

"Except ye become as a little child" should always be in our mind and hearts to bring us back and keep us close to these babies so newly come from heaven.

"Appreciation and reverence" was the theme or objective for the month of January. For the purpose of simplicity and since a small child's scope of attention is limited, we considered and discussed first the father in the home; then the mother; next the brothers and sisters and lastly the Sunday Home in which we meet and those who are responsible for it. If we ourselves appreciate and reverence those mentioned we will find an urge to "serve, help and cooperate," which is our objective for the month of February. So will our children if we have been able "to see through their eyes." We will not have been

fully successful unless this condition exists.

Our job as teachers is to set up a situation in our Sunday Home (School) where every member of the group can experience the joy of "service, helpfulness and cooperation" through living them.

Let us each first analyze our own particular situation and the children who attend. What opportunities are there for them to serve, help and cooperate?

What about taking care of their own wraps? If we will exercise a little patience and self-control they will learn to take them off and place them in the place designated for them.

What about the carrying and placing of their chairs without our assistance? Here again all we need is faith and patience.

Other opportunities for service are drawing on the blackboard, erasing the picture when the lesson is finished, putting the blocks, pictures, books, dolls or whatever you have used in your lesson development, away in your cupboard or whatever place you have for taking care of your things.

These little children are still very much in the "I" stage. Our consideration is therefore centered on what the family does for them, what the neighbor's children do for them, who the community helpers are and what they do for them, who our Sunday helpers are and what they do for them. We each must therefore be very alert, observe the home situations, the neighborhood, community and Sunday (home) relationships known to your children and use these as the basis for all your discussions. We must be specific and practical, and our discussions based on the above will give meaning, and purpose. If specific our discussions will no doubt carry over into action in the homes and community in which you live. One little two year old, after attending Sunday School only twice, now insists that all members of the family fold their arms and close their eyes while Grace is being said before each meal is partaken of.

It is suggested that each teacher learn thoroughly many short songs or parts of songs which may be sung to the children at the opportune time during the development of the lesson. For example, in lesson No. 5 where we discuss "What the family does for us" we might wish to sing the first two lines of "Father And Mother's care"—p. 24 of our

new song book, *Little Stories in Song*, in lesson No. 6, "When We Send A Valentine," page 5, "Holiday Songs," by Emilie Poulson; in lesson No. 7 the little rhymes noted there may be sung to the tune of "What Use Are You," found in "Singing Time," by Coleman and Thorn. If this is not available perhaps you might make up your own tune. For lesson No. 8, the first two lines of the first verse of "Put Your Shoulder To The Wheel," p. 178 of the Deseret Sunday School Song Book, is excellent. In one Sunday School this was sung at a time when it was thought advisable to have the Priests and Deacons take the Sacrament Service with them when they left the Junior Sunday School room. In reality the reason for having it removed was so that the children would not eat the bread and drink the water that was not used during the Sacrament Service. The reason presented to the Sunday School was to help Brother Erickson, the custodian, so that he would not have to work so hard after Sunday School. Each Sunday now, as the Priests and Deacons leave with the Sacrament Service, this song is sung and is joined in heartily by many of the nursery children.

In the Nursery as in all other departments of the Sunday School the class period of instruction is forty-five minutes. The period is none too long, if planned for properly, and with wisdom.

As stated before, we as teachers must set up a situation in which the children as well as the teachers can live the virtues as stated in each month's objective. Since "Service, helpfulness and cooperation" is the objective for February, might we not follow our lesson discussion period with a period designed for action rather than words only. If building blocks are available, some of the children might be given an opportunity to cooperate in the building of their choice. Perhaps chairs or a bed have been built. Mary might help by bringing one of the dolls to rest in it. If blackboard drawing is engaged in John might cooperate with Larry by letting him borrow his eraser. This is no holiday time for the teacher, however. Such a period is planned just as wisely and carefully as every step of the lesson discussion period and suggestions by the teacher and her *active participation in these activities is expected at all times.*

Sunday School

By Mrs. Athelia M. Silver

S is for the spirits glad awakening,
 U menas us—this union's mighty throng,
 N is for her never failing guidance,
 D is for the deeds done with a song;
 A is for all members true and faithful,
 Y is for the years in service spent;

Sunday thus we spell, oh, blessed Sabbath,
 The day which unto God is lent.

S is for each student, strong and sturdy,
 C means all the children in our band,
 H is for the harvest we are reaping,
 O is for the old who lend a hand;
 O is for obedience to all God's laws,
 L means loyalty without a pause.

Put them all together they spell Sunday School,
 Two words that mean the world to me.

The Funny Bone



FOR EVERYBODY

"Laugh and grow fat is a saying of old,
Whether or no 'tis a cause of obesity,
This much I know that the physical man
Laughter demands as a kind of necessity.
Ha, ha, ha! Ha, ha, ha!
Laughter demands as a kind of necessity."

Our Pun of the Month

Dolly—"Surely you're not going to let
that redhead steal your boy friend!"
Polly—"Never! I'll dye first!"

Seeing the World

Two American soldiers were engaged in trench digging, when one asked the other if he remembered the big posters back home saying "Enlist and see the world."

"Yes," replied his companion, but why?
"Well, I didn't know we had to dig clear through it in order to see it."

Premature

That was a truly premature tombstone that bore the inscription, "I expected this, but not yet."

Isn't Life Like That

Harvey, age ten, entered the room where his mother, father, and sister were sitting and talking. His mother reached out and took him on her lap, and proceeded to hug and kiss him, making much of him, whereupon Harvey squirmed and remonstrated. "But I love you, Harvey, dear," said his mother. "Don't you want me to?" "Well, that's all right," said Harvey, in great annoyance and with much dignity, "but sometimes you go too far."—*The Parents' Magazine.*

Toll Stile

An amateur inventor was showing some friends his beautiful summer home, equipped with numerous labor-saving devices, many of his own construction. They came to a turnstile which seemed to require great effort to pass. One guest after another pushed his way through, until a man asked:

"What makes this turnstile work so hard, when everything else on your place is so perfect?"

"Ah!" said the inventor, "every time someone goes through this turnstile it pumps four gallons of water into a tank on my roof!"

Page 600

Axioms

Tew brake a mule—commence at his head.

Tew git rid of cock-roaches sell yure house, and lot, and flee tew the mountains.

Tew pick out a good husband—shut up both eyes, grab hard, and trust in the Lord.

—Josh Billings Allminax.

Widow Weeds

Leaning over a roadside fence, the hiker watched an old man working in a garden.

"Which weeds are easiest to kill?" he asked.

"Widow weeds," said the old man.

"Why?"

"You only need to say 'Wilt thou to them, and they wilt.'"

Exclusive

Into a swanky church walked a shabby Negro. After some difficulty he found the pastor.

"Sah, Ah'd like to join dis chu'ch," he said.

The pastor was taken aback for a moment.

"My good man," he said at last, "where do you live?"

"Ah lives in Hahlem."

"Then don't you think it would be wise for you to join a church in your own neighborhood?"

"Yas, sah, but Ah desires to join dis chu'ch."

The pastor thought a bit. "My good man," he said, "suppose you go home and pray over this important step."

This the Negro did, returning the next day.

"Pastah," he said, "Ah went home and prayed to de Lawd like you tole me, an' axed Him how Ah could get into dis chu'ch, and de Lawd done appeah to me, and He say 'Rastus, whaffo' you ax Me how to get inter dat chu'ch? Why man, fo' ten yeahs Ah been tryin to get into dat chu'ch Mahself!'"

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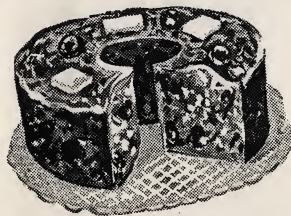
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